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# THE SUBSTANCE AND PITH OF PRAYER;

OR,  
ABRIEFE, HOLY, AND  
HEAVENLY EXPOSITION ON THE  
LORDS PRAYER.

Being the Summe and Marrow of diuers  
Sermons, written and preached, by that Holy, Learn-  
ed, Reuerend, and Iudicious Diuine: Mr. JOHN SMITH,  
late Preacher of the Word, at *Clauering in Essex.* And some-  
time Fellow of *St. Johns Colledge in Oxford.*

*Vprightnesse hath boldnesse.*

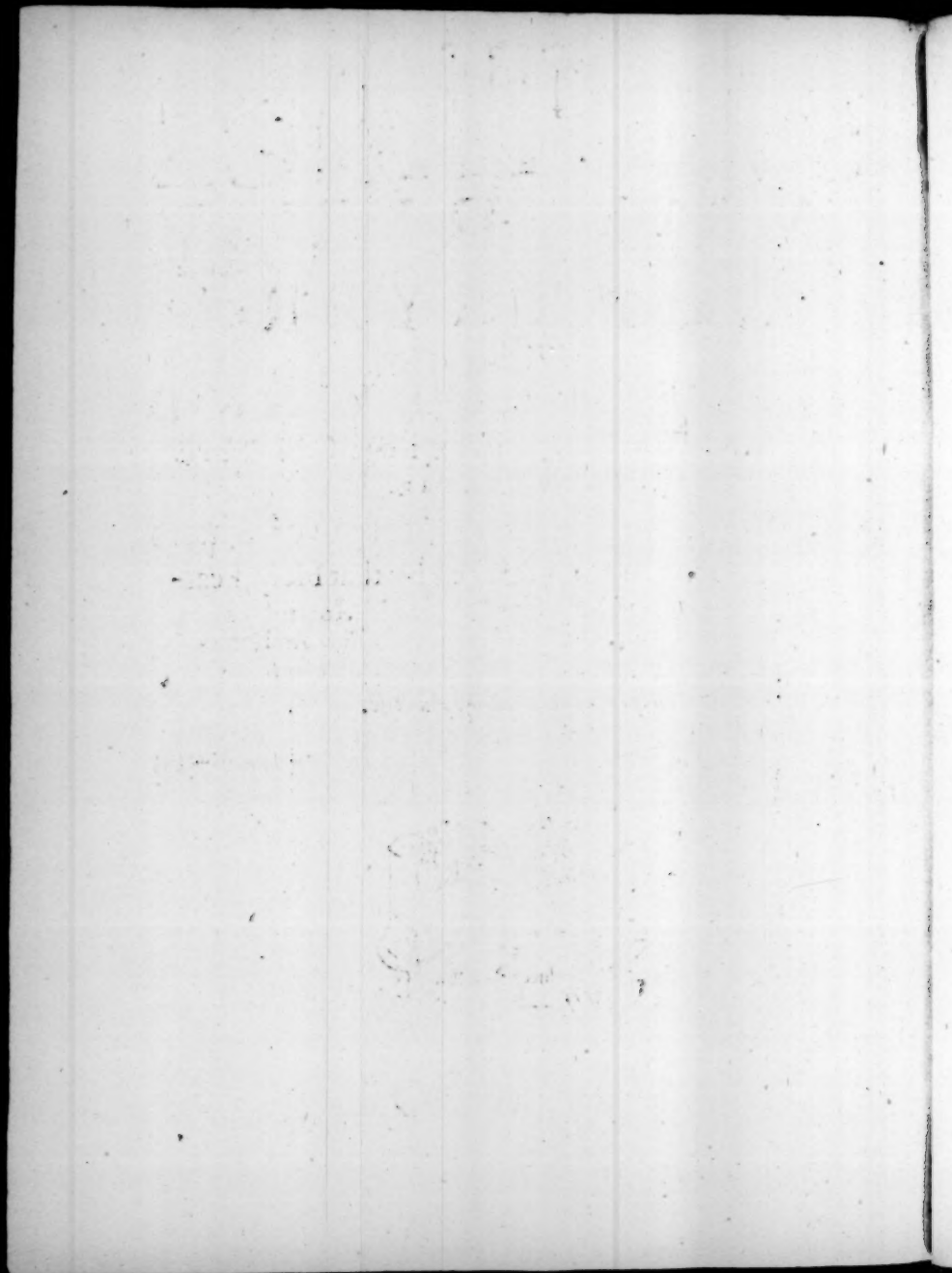
EPHES. 6.18.

*Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all  
perseuerance, and supplication for all Saints.  
And for me, &c.*



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# AN EXPOSITION ON THE LORDS PRAYER.

MATTH. 6.9.

*After this manner therefore pray ye. Our Father  
Which art in heaven, Hallowed be thy Name.*

*Thy Kingdome come, Thy Will be done, in earth as it is  
in heaven.*

*Give vs this day our daily bread.*

*And forgive vs our debts, as we forgive our debtors.*

*And leade vs not into temptation, but deliver vs from  
euill. For thine is the Kingdome, the power and the glory,  
for euer, Amen.*



Having already spoken of the  
first part of Christian professi-  
on: the second followeth, and  
that is Prayer, wherein we can  
haue no better guide to direct  
vs, then the Lord himselfe, nor  
sweeter words then those so  
effectuall of our Sauour Christ.

There are then two things  
commended vnto vs in the words of our Sauour Christ.

*After this manner therefore pray ye.*

1 *A Duty, which is, that we must pray.*

2 *A direction in this Duty, how, and in what manner we must pray; both which, are implied in these first words of Christ. After this manner pray ye.*

3 *Concerning the Duty, two things are required,*

1 *What it is to pray?*

2 *Why we must pray?*

Y  
Prayer, what  
it is?

For the first; Prayer is a lifting up of the heart unto God, whereby we desire things needfull of him, as the wellspring and fountaine of all goodnesse. Whence it appears, that there are three things remarkable in Prayer.

1  
Prayer is an action or motion of the heart: It is not a mouing of the mouth, or an action of the lips onely; but properly, an action or moouing of the heart; as  
1 Sam. 1. 13. Anna prayed in her heart, but her mouth spake not. So Psal. 20. 4. the Prophet prayes; And grants thee according to thy hart, &c. So Eph. 5. 19 the Apostles words are, Speaking to your selues in Psalmes & Hymnes, and spiritual songs, singing and making melody in your heart to the Lord. So that Prayer must needs haue the working of the heart, for if it come not from thence, if that be not moued to pray, it is but lip-labour, and an idle sound; It is no prayer, because in prayer, there must be a mouing of the heart. The Lord by the Prophet, complaines of this neglect. And they haue not cryed vnto me with their hearts, when they bowed vpon their beds, &c. and 1 King. 8. 39 Salomon prayeth to God, that when any man prayeth, the Lord would giue vnto him, as hee knoweth his heart. For the Lord onely knoweth the hearts of the children of men. By which it is euident, that the Lord accounteth not of that prayer which comes not from the heart.

Isa. 7. 14.

1 Kings 8. 39.

Oh that men of this world did well consider this, they thinke that if they tumble out words of prayer, though their mindes wander and are vnstedfast, though their thoughts be vpon other things, though their hearts

hearts be transported with diuers wanderings; yet they pray vnto God. But the truth is, that as Prayer is an Action and Motion of the Heart, so if the Heart doe not ioyne in prayer, though a man vse words neuer so oft, hee cannot truly say that he doth pray. Nay, I would this were the fault of the world onely, that euen the good seruants of God did not faile in this: For surely, the best men haue their stragglings and wanderings in prayer. Let a man come to prayer, and hee shall haue much adoe to hold his heart fast vnto God. As the fowles troubled Abraham in his sacrifice: So a number of by-thoughts are ready to trouble vs in prayer. Wherefore euery good seruant of God must accuse himselfe for this, and pray to God for grace, & strength to amend it. As Abraham, Gen. 22. 5. vsed his seruants and his Asse to helpe him in his iourney, but when hee came to Mount Moriah (the place of worship) then he discharged them, and lett them a farre off: So worldly thoughts are tollerable and lawfull; if we vse them as seruants, to carry vs through this our iourney from Earth to Heauen. But when we come home to prayer, to present our selues before the Maiesty of God; then we must dismisle, and discharge them. So that this is the first thing to be obserued in prayer, that *Prayer is an action or motion of the heart.*

Gen. 22. 11.

Fowles.

Abraham's Seruants.  
Gen. 22. 5.

The second thing in prayer is, that *Prayer is a motion of the heart, as it is lifted vp and eleuated vnto God with intentiuenesse and deuotion, according to that which Dauid saith, Psal. 5. 3. In the morning will I direct me vnto thee, and I will waite: and Psal. 25. 1. Vnto thee, O Lord! will I lift up my soule, &c.* Thus in prayer, there must be alwayes an earnest lifting vp of the heart vnto God, that whereas our affections ordinarily dwell here below, by prayer, they must be carried aboue Sunne and Moone, and Starres, to the very Throne of grace, to seeke things needfull at the hands of God. A

*After this manner therefore pray wee.*

4

Damasc. lib. 3.

Cap. 24.

Fiery Chariot.

learned Father defines Prayer to be nothing but *a moving up of the heart vnto God*. So that prayer is like the fiery Chariot, in which *Elias* was transported from earth into heauen: euen so by Prayer, we are carried out of our selues, out of this world, and all worldly things, to be present with God in the highest heauens. So that there must be speciall excitation of the Heart in Prayer, that thereby we may come neerer vnto the Lord himselfe: which is the second thing to be obserued in Prayer.

3

Psal. 10. 7.

Psal. 27. 4.

The third thing in Prayer is, *that we be carefull to desire things that be needfull*, as *Psal. 10. 7.* Lord, thou hast heard the desire of the poore, thou preparest their hearts, &c. and *Psal. 27. 4.* One thing haue I desired of the Lord, &c. So *Psal. 38. 9.* Lord I powre my whole desire before thee, &c. So that in euery prayer there must be an earnest desire: whence we may consider two things in Prayer.

1 *A sense and feeling of our owne miseries and wants.*

2 *An earnest desire to haue them supplied.*

1

Matth. 10. 10.

Concerning the first, *there must be a feeling and former apprehension of our wants*. By which meanes, a man shall the willinglier pray for a supply of the same. If we do not find the Feauer, feele the fits, be not pressed with it, as with a heauy burden; no man will seeke to the Physitian, that is not sicke; care for a fire, that is not a cold; creepe to a fountaine, that is not a dry: So there must be a sense of want and misery, before men be induced to pray: The blind men in the Gospell, cryed after *Christ*, *Matth. 20. 10.* and why? because they had a sense of their owne misery, that made them cry. Others should haue seene the saluation of God, blessed the meanes of their Redemption that God had sent into the world. But oh! as men buried in darkenesse, they could see nothing: onely the sense of misery makes

men

*After this manner therefore pray yee.*

5

men cry vnto God. So *Exod. 17. 4.* Moses cryed vnto the Lord, &c. the sense of danger thus set him on. *O Lord* (saith he) *these people be ready to stone me, &c.* Thus we see, it must be a sense and feeling of our miseries and wants, which must driue vs to prayer.

*There must be an earnest desire to haue them supplied;* for though a man see his wants, and yet doth not regard them, nor wish or indeuour to haue them relieved, this man will neuer pray to God; so that it is not enough for a man to haue a sense and feeling of his wants, and to bustle vnder them, and hang downe the head as a bulrush, but he must earnestly desire and seeke supply for them at the hands of God. So *Iehoshaphat* sayes, *2 Chron. 20. 12.* *O Lord, we be not able to stand,* *1 Chron. 20. 13.* *but our eyes are towards thee, &c.* So *Iam. 1. 5.* *If any man lacke wisdom, let him aske of God, &c.* So that in prayer there must be a desiring of needfull things at the hand of God. For as ground when it is dry, opens it selfe into clefts and cranies, and gapes towards Heauen, as though it would deuoure the Cloudes. So must the true Christian be affected in prayer, earnestly desiring the supply of his wants at the hands of God. Thus it appeares, a man may speake words of prayer a hundred times, and yet neuer pray truely, if his heart be not disposed and affected to God. Prayer being (as I haue said) first a motion of the heart; secondly not euery motion but that which is eleuated and lifted vp to the Lord; thirdly, not euery lifting vp of the heart, but whereby we desire things needfull; fourthly, there must be a sense of our wants; fifthly, and last of all, yea, chiefeft of all, an earnest desire to haue them supplied. And thus, as when many hands lift at a burthen. It is Many hands, the easier heaued vp; so when all these concur together, Prayer is the more fully made, and the better accepted,

General point  
in prayer,

### Why we must pray?

John 5. 11.

For though the bare words of Christ might bee enough for vs, and we should answer all temptations, as the lame man answered the Jewes: *John 5. 11. Hee who healed me, said unto mee, Take up thy bed and walke.* So we may say, Hee who healed me with a plaister of his owne blood, Hee that deliuered me by his owne death, and payed the ranfome for my sinnes: *ipse dixit mihi*: He said to me, *Pray thus, &c.* Yet becaule much subtilty and infirmity lies in the heart of man, I will a litle enlarge my selfe in this point, though I say this answer might be enough for vs.

First then, there be certaine *Obiections* to be answered *Why we need not pray*: Secondly, we will shew the *Reasons, Why we ought to pray.*

The *Obiections* that may scale the heart of a man, and put in his heart that he need not pray, are two:

Obiections against Prayer,  
answered.  
*Malac. 3. 6.*

The first is: *Because no man can make any change or alteration in the Lord, Malac. 3. 6. Ego sum Deus, & non mutor, &c. I am the Lord, & change not.* Therefore if we cannot change God with our prayers, to what purpose is it that we should pray?

Obiection answered.

Sunne, eyes  
shut,

I answer, we pray not to make a change in God, for God is vnchangeable, but we pray to make a change in our selves; that we may be capable of that goodnesse, kindnesse, and mercy, &c. that is in God. A man that stands in the Sunne with his eyes shut, If hee desire to haue the sight of the Sunne, he must not thinke to haue it by making any change or alteration in the Sunne, but he must make a change and alteration in himselfe; open his owne eyes, lift vp his owne eye-liddes; and then see the comfortable light of the Sunne that shines about him:



him: Euen so, if a man would participate of those precious and rich things that are in God; the way is not to thinke by our prayers to make any change or alteration in Him, but to make a change in our selues, Draw our hearts and affections neerer vnto God. As an ancient Father well obserues, where he most excellently well opens the very same point, &c.

*Dimis cap. 2.  
de Diuis Nomi-  
nibus. Sicut si  
quis facit, &c.*

The second Obiection is; *All things are decreed of God, &c.* So that if God haue decreed this or that, then whether we pray, or pray not, it matters not, for nothing can alter the Decree of God.

I answer as a learned man saith; *Whatsoever God hath decreed, he hath decreed nothing without meanes to effect the same.* For God hath not onely decreed the particulars &c. but God hath also ordayned, that by such and such meanes, we should be led vnto the ends. Now because prayer is a meanes, and a speciall meanes to accomplish the Decree of God. Therefore we must pray, for this doth not take away prayer, but confirms it rather. For example, God decreed to prolong *Hezekiah's* life, &c. and yet the prayer of *Hezekiah*, was a subordinate meanes to accomplish the Decree of God, & seruing to that purpose. Take another example, *Acts 27. 31.* God had decreed to saue all in the ship, but how? by meanes of the ship, for when the Master and Souldiers would haue fled into the Boat; The Apostle *Paul* told them, that valesse these caried also, they could not be saued. So to apply this vnto our purpose; God hath decreed to giue such and such blessings, comforts, and graces to his Saints, and yet not to giue them but by the meanes of prayer, &c. So that if we will not vse prayer, we must not looke for any thing to be either granted or obtained.

2  
Obiection answered.

2 King 20. 5.

Act. 27. 31.

Hauiug thus dispatcht these Obiections, come  
wee

Reasons why  
we must pray.

*Psal.* 50. 15.

*Luke* 22. 46.

*Iam.* 5. 13.

*Augustine.*

we to the Reasons, why we must pray? First, *Because it is the command of God; that we should pray, Psal. 50. 15. Call upon me in the day of trouble, and I will heare thee, &c. So Luke 22. 46. Why sleepe yee? arise and pray, lest yee enter into tentation. And Iam. 5. 13. If any man be afflicted, let him pray, &c.* So that it is a cleare Commandement of God, that we must pray. Now as we make a conscience of any of the Commandements of God. So also we must learne to be conscionable in this. There is no man but will make some conscience of stealing and killing, and why because he knowes God so commands him. Now you see it is the Commandement of God to pray, let it then be our care to performe it accordingly; and more then this, it is such a Commandement of God, as that no man can excuse himselfe, if he neglect it. And therefore (saith *Augustine*) *Thou needest not giue almes to the needy, because thou hast not wherewithall to relieue them. Thou needest not come into the Congregation because thou art diseased, thou needest not visite the sicke, because thy strength will not beare it; but there is none so poore, so lame, so needy, so weake in the body, but he must pray; so that if we doe not pray, let vs looke for nothing at the hands of God.*

Reason, why  
we must pray.

*Marke* 11. 24.

*1 Iohn* 5. 14.

*Iohn* 4. 11.

Deepe well.

Secondly, *Because it is the meanes to conuey all the blessings of God vnto our soules; for Prayer is the very key whereby we open all the Treasuries and storehouses of Gods power and goodnesse: Christ saith, Marke 11. 24. Whatsoeuer yee aske of God in prayer, beleuee, &c. So 1 Iohn 5. 14. This is the confidence that we haue in him, that if we aske any thing according to his will, hee heareth vs. So that Prayer is a meanes to conueigh all graces and blessings vnto our soules. The woman of Samaria, Iohn 4. 11. saith to Christ, The Well is deepe, and thou hast nothing to draw: but God be thanked, though the Wel of Gods goodnesse be deep, yet we haue somewhat to draw with: the holy bucket of prayer will*  
diue



diue into the depthes of God, and fetch vs waters of comfort from them, yea search the very lowest bottom of grace that is in God: as diuers of the Fathers well obserue. So that these things are euident inducements to euery Christian man to pray. For as, if there were a goodly fountaine, that feeds a whole towne, yet if men haue not vessels and pipes to carry water home vnto their houses, they were neuer the better. So, though there be a Fountaine of goodnesse in God, yet prayer is the meanes to conueigh it vnto vs, and bring it home vnto our soules, &c.

*August. Aseruio  
Precatio, & dis-  
cedit in sen-  
da.  
Gregor. Oratio  
in terra: o pater  
in Celo &c.  
Cyprian. Hom.  
53. ad Prohem.  
Feeding foun-  
taine.*

Thirdly, *Because it is the note of a wicked man not to pray, Psal. 14. 4. David saith plainly, They call not*

*upon the Lord, &c. Isaiah, 64. 7. Notes, that it was a great signe of the calamity of the Church, when the Chaldeans had taken away the riches of the Temple, and the daily sacrifice ceased. Euen so it is a fore signe of Gods displeasure, when the daily sacrifice of prayer ceaseth.*

It is with a Christian then, as when the Chaldeans had taken the Temple. For then the Diuell doth dangerously possesse the heart of a man, and carries it quite away from God, as a child is carried in ones armes, and layed where soeuer the stronger party listeth.

*Reason, why  
we should  
pray.  
Psal. 14. 4.  
Isa. 64. 7.  
Temple: ob-  
bery.*

Fourthly, *Because all our labours and endenours are but in vaine without Prayer, as Iam. 4. 2. Yee fight and warre and get nothing, because yee aske not, &c. So that all our labour is lost, if we haue not prayer to attend the same.*

Thus we see *Abrahams* seruant, when he went about a businesse of his Masters, prayed vnto the Lord, *Lord send me good speed, &c. And Isaac* hauing sent his seruant about a wife, he in the euening went out into the field to pray vnto God: as knowing all his labour was nothing without the Lord. Now these goodly examples are for vs to follow; that when soeuer we stand in need of any blessing, we should powre out our prayers vnto God.

*Reason, why  
we must pray.  
Iam. 4. 2.*

*Gen. 24. 12.  
and 26.*

Seed sower,

God. A certaine man, we read, once sowed good seed, but neuer could haue any good corne, at last a good neighbour came vnto him, and reasoned what should be the cause, he sowed so good seed, and reaped so bad Corne? why truly said he, I giue the land her due, good tillage, good seed, and all things that be fit; why then (replied the other) it may be *you doe not sleepe your seede*: no truly, said the other, nor neuer heard that seed should be steeped. Yes truly, said the other, but I will tell you how? *It must be steeped in Prayer*; when the party heard this, he thankt him for his good counsell, put it home to his conscience, reformed his fault, and had as good Corne as any man. Thus haue wee heard of the Commandement to pray; the first maine point in the Preface.

Now come we to the second maine Branch, which is,

### *Our Direction how to pray.*

Wherein, there are two things to be considered.

1 *Why Christ giues this Direction?*

2 *What the Direction is.*

For the first, why *Christ giues a direction*, there bee three Reasons of it.

1  
Reason why  
Christ giues  
a direction  
to pray.  
*Luke 11.1.*

First, *To helpe the weaknesse of such as cannot pray*: This reason is touched, *Luke 11.1.* where when *Christ ceased praying*, one of the Disciples came vnto him, saying. *Master, teach vs to pray, as Iohn also taught his disciples.* Whereupon *Christ deliuered this forme of prayer to them.* So that as I say, It was to helpe the weaknesse of such that are not able to utter their own thoughts and desires. Therefore *Christ*, as he puts good thoughts in our hearts, by his holy Spirit: so here hee puts

*After this manner therefore pray yee.*

11

puts good words into our mouthes; yea, the words of prayer. So the Lord, *Hos. 14. 3.* Having exhorted *Hos. 14. 3.* the people to repent, puts the very words into their mouthes saying, *Take vnto you words, and turne to the Lord, and say vnto him, Take away all iniquity, and receiue vs graciously, so will we render the salues of our lippes.* In *Gen. 47. 12.* It is said of *Ioseph* that he nourished his Father and his Mother, and all the household; yea, *Ioseph* put meat into little childrens mouthes. So doth the true *Ioseph* the Lord Iesus, he doth put euen meate into the mouthes of his children; that is, hee doth put the very words of prayer into the mouthes of such as cannot pray.

There hath been a question, whether a man may vse a set forme of prayer, or pray vpon a booke. *Quest.*

But the question need be no question amongst vs. *Ans.* for we see by Christes example; If a man haue not the gift to utter prayer in his owne words, better vse another mans helpe, then quite to omit such a worthy duty.

*The second reason why Christ giues a direction to pray,* <sup>2</sup> *was, To correct a number of errors, and obliquisities that be in prayer.* This is the reason that is giuen, both in this place, and chap. 7. where Christ saith, *Be not as the Heathen, but after this manner pray yee, &c.* So the Lord prescribeth this forme of prayer, as a correction of the abuses and corruptions which otherwise might creepe into our prayer. Saint Paul saith, *Rom. 8. 26.* *For wee know not how to pray as we ought, &c.* For howsoeuer we can speake wisely in the eares of men, yet wee are the veriest fooles in the world when we come to speake vnto God. And so (as I haue said) to helpe the errors and defects of prayer, our Sauour Christ hath giuen vs a direction how to pray; for as *Cyprian* saith, *Hee who hath giuen life, hath also taught vs how to pray.* *Cyprian.* Diuines shew, that the inward intent without the action

13. 58. 3.

2 Chron. 15. 13.

on, is as much as the action it selfe, for though the action be good, yet if the manner be not so also, God will not accept it. *Isai. 58. 3.* The people say, *We haue fasted and punished our selues, &c.* but the Lord saith, *Yee fast to strife and debate, and to smite with the fist of wickednesse, &c.* So though that the action be good, yet because the manner of performing it was not, God did by the Prophet reprehend it. So *1 Chron. 15. 13.* *Dauid*s action was good, when he sought to bring vp the Arke, but because the manner was not good, because he did not seeke God deuoutly, but put Gods Arke vpon a Cart, whereas it should haue beene carried vpon Priests shoulders, the Lord made a breach amongst them, &c. So that we see in regard of gracious acceptation, the manner of the action is as much as the action it selfe. And thus we may not onely pray, but wee must pray, to acceptation, and keepe a due manner in our prayer.

3  
Reason why  
Christ giues  
a direction  
to pray.  
*1 Iohn. 14.*

Woman of Te-  
bath.

2 Sam. 14. 19.

Cyprian.

The third Reason is, That we might haue the greater assurance that God will heare vs when we pray, &c. As *1 Iohn 5. 14.* This is our assurance, that if wee aske any thing according to his Will, he heareth vs. Now no man can doubt, that when we follow Christs direction, wee aske according to Gods will, and so no question but God will heare vs. When the woman of *Tebath* made a report to *Dauid*, concerning *Absolom* his sonne, *Dauid* said, *Is not the hand of Iobab in this?* which when hee vnderstood that it was so, *Dauid* did the better accept of it: Euen so, when a poore Christian comes to prayer vnto God, and the Lord saith, *Is not this tongue taught by Christ? Is not Christ a counsellor in this action?* we may thinke the Lord will the rather entertaine and accept of it. Saint *Cyprian* saith, *As the Lord our Master hath taught vs, and of prayer. It is a friendly, and a familiar kind of prayer, to weare God with his owne words. When any one prayes, the Lord knowes the words of his Sonne.* So  
you

you see the Reasons, why it pleased Christ to giue a direction in prayer: First, to helpe the weaknesse of such as cannot pray: Secondly, to correct a number of errors in prayer: Thirdly, that we might haue so much the greater acceptation with God.

Now we come to the second thing in the subdiuision.

## 2 *What this Direction is.*

Which followes in these words: *Our Father which art in Heauen, &c.* Of this direction there are three parts. 2  
Maine Branch.

- 1 *The Preface.*
- 2 *The Petitions.*
- 3 *The Conclusion.*

First, There is a Preface, for our *Sauour* Christ doth not set downe the Petitions abruptly, but he first begins with a solemne Preface: and why with a Preface? to shew that there must be a prouision for prayer, a disposition of our selues, and a composing of the affections before we pray. We may not bluntly rush vpon this holy Duty; but come forward with deuotion, reiecting all worldly thoughts, and prepare our selues before we pray. *Psal. 10. 17. Thou preparest their heart, Psal. 10. 17. thou benedest care vnto them, Psal. 108. 10. O God my heart is prepared. Psal. 108. 10.* So that there must be first a Preparation of the Heart: Now there be two Reasons, why we must be prepared in our hearts for prayer.

*Notes*

- 1 *In regard of God.*
- 2 *In regard of our selues.*

First, In regard of God, *That we may come with holy reuerence before him;* for because it is not a mortall man,

Speech to a  
King.

man, or earthly power, that wee haue to deale with in prayer, but a glorious and great God, before whom we ought to tremble, before whom the very Angels stand with an awfull regard and reuerence; at the feet of whose Throne, all Kings of this world cast downe their Crownes; therefore so we must haue the more care, how and in what sort we come before him. If a man were to speake to a mortall King. in a matter of some importance, how would he labour to fit himselfe for it: to compose his speech, his gesture, all his actions, that there might be nothing to offend. How much more when we, who be but dust and ashes, wormes meat and rottenesse, come into the presence of Almighty God, ought we to be prepared and labour so to bee composed, that nothing offend this great God of ours.

Seamooued,

A Clo. Dr.

Secondly, In regard of our selues, *Because wee cannot by and by set up our affections, and stirre up our hearts to prayer, as soone as we haue occasion to pray:* as when the Sea is moued and rouzed with the winds, though the wind lye, yet the Sea workes still, a good while after, before it will be calme: And as in the miracle of the Gospel, the windes were laid at the words of *Christ*, which were wont to worke and rage a long while after: So it must be with our thoughts, though we haue layed aside our worldly labour, earthly desires, lusts, and such like; yet some waues are working still, some thoughts, cares, and cogitations are about vs, till wee prepare our selues otherwise. So that there must be a settling of our affections to prayer before hand. These be the reasons why it pleased our Lord to vse a Preface to this prayer, to teach vs how to prepare our selues to pray, before we set about it. For, as in a Clocke, though there be many wheelles, yet the motions and agitations of all, depend vpon the great wheele: So it is in all worldly businesse, all these lesser wheelles of our affaires, and cares of this world, must depend vpon this greater wheele



wheele of Prayer. Thus our heart being settled and prepared to pray, it carries all the rest of the thoughts with it.

Again, In this Preface, we are taught three things.

- 1 To Whom we must pray.
- 2 With what affection we must pray.
- 3 What be the duties required of them that pray?

First, we must pray, to God onely; For Christ he directeth vs to pray vnto our heavenly Father: Thus we must pray vnto none but Him, seeing by Christs owne Rule, we are directed vnto God onely, as in the whole Scriptures is euident, *Phil. 4.6. In all things let your requests be shewen to God in Prayer, &c. So Iam. 1.5. If any of you lacke wisdom, let him aske it of God. Saint Paul shewes the ground of this, Rom. 10. 14. But how shall they call on him in whom they haue not beleueed? Now by the Rules of Christian faith, we are bound to beleuee in none but in God onely, & so our prayers to be directed onely vnto him. Of which there be two Reasons, why the Lord will haue prayers directed onely to himselfe.*

First, That a man might haue an immediate dependance upon God, and not depend upon any creature: or any power of Angels, but vpon God onely: being carried by immediate relation vnto God, as our Sauiour teaches. So Saint Augustine shewes: There is no intermediate nature betwixt God and man: and so concludes, that we haue but one God Almighty to pray to.

Secondly, GOD would haue all prayer directed vnto him, That hee onely might bee knowne to bee the fountaine of goodnesse, and the spring of all good things. For, howsoeuer by his seruants and other meanes, other blessings and benefites are conueyed vnto vs,

1 Cor. 3.

A Clocke.

vs, yet in prayer, the Lord will haue vs goe vnto him, as acknowledging him to be the Fountaine, and all other meanes to issue from him. For howsoeuer the Lord affoord meanes, which must be vsed, yet must God bleise the worke, or it will turne to nothing. Saith Paul sayes. 1 Cor. 3. *I haue planted. Apollo watered, but God must giue the increase.* Very Philosophers can say, *Secunda causa non operatur nisi in virtute prima.* Second causes worke not but by vertue of the first mouer as wee see in a Clocke; if a man will watch the first motion, and bring it into order, there is no doing with the Leades, or lesser wheelles, but he must goe vnto the great wheele, to deale with it to order all the rest. So, because God is the great Wheele of this world, vpon whose motion all others doe depend, sensible and insensible, earthly, and heauenly; *If in our first labour wee make our stay vpon God, there will quickly be a stay in any of the creatures that be out of order.* And so because all efficacy and workings in all effects. is from the Lord, and all instruments and meanes can worke no further then it shall please him to worke by them: our Sauieur would haue vs likewise to goe onely vnto the Lord himselfe, who is the principall agent and workeman for our good.

Use.

Lib. de Inuoca-  
tione Sanctorum.  
1. 20.

Now if all prayer, by the rule of Christ, be to be directed vnto God alone. Then it is vtterly vnlawfull to pray to Saints, Angels or any other Creature Power, &c but to God onely. Yet here the Papists confute themselves, saying: In effect they come before God, for all the meanes as they vie (as they say) doe depend vpon God. *Bellarmine* in the name of all the rest, undertakes to cleare this: That they doe neither pray to Angels. or Saints for any thing, as the ginners and authors of any thing, but that they should pray for vs. But we see the words of Christ are directly against it, for he sayes plainly, when ye pray, pray in this manner:

Sic



*Sic Orate, &c.* so pray, &c. not in the Popish manner: thus Christ, not onely prescribes a rule, but also sets downe a speciall direction vnto whom we must pray, as well as in what order and with what affection. And for this are all the holy Fathers.

*August. lib. 114.  
Enclouid. Ma-  
ledictus, &c.  
Crysost.*

The second thing is, *With what affection we must pray:* which may be scene by the two attributes giuen to God. First, that he is here called *Our Father*. Secondly, that he is said to be *In heauen*.

*Hom. 9. Quando  
orat quis, &c.*

Now, in that he is called (*Our Father*) this may teach vs two things. First, *That we must pray in faith,* that is, with an assured trust and confidence, that we shall be heard; for if God be our Father, we need neuer doubt, but we shall finde louing and fatherly affection in him, for there is no father so ready to heare the requests of his children, as the Lord is to heare vs in all our desires. So he sayes, *2 Cor. 6. ult.* I will not onely (*saith* *2 Cor. 6. ult.* God) take the title vpon me, and appellation of a Father, but I will be a Father, you shall find in me all the affections of a Father, yea, and that more plentifully, then any father can haue. As the Lord will heare vs, so vpon this ground, we must pray vnto him in faith, that is, with a full assurance that we shal be heard when we pray. Thus we haue it, *Iam 1. 6.* *If any man aske in faith, he shall receiue.* And Christ himselfe saith, *Marke 11. 24.* *Whatsoeuer ye aske in prayer, beleeue, and yee shall obtaine it.*

*Affection, wee  
must pray in.*

But now, here ariseth an obiection, how can we aske and pray in faith, that is, with a sound comfort and assurance that we shall be heard, seeing many times the Lord giues not to his dearest children that which they pray for.

*Obiect.*

I answer, as *Augustine* saith, *Non audit Deuimus ad Ans.*

Bb2

*volunt. Augustine.*

A Corrasue.

Mothers diligence and loue.

*voluntatem nostram, &c.* God doth not alwayes heare according to our will, but in that he knowes to be best and meetest for vs. As when a Chirurghion layes a Corrasue, or a burning Iron to a soare, the Patient feeling it to smart, cryes out, and would haue it remoued, the Chirurghion heares him, but lets it tarry, and the Patient lye still. *He heares him to his health and recouery.* So saith another, *Mothers rubbe their children there for their health, although they rore and cry againe:* yet for all that they do not spare them: and why? it is for their health, &c. So must we thinke and conceiue, that when God doth not heare or grant our requests, *he heares so farre as it is for our good,* though he do not heare vs to our wils. *For it is a dangerous thing to bee heard according to our desire.* Because thus Christ heard the Diuell, when he suffered him to enter into the heard of swine, or we may say thus: *This is not the greatest mercy to be heard according to our Will, but this, to be heard for our profit, when God giues vs that onely which is best for vs.*

2  
Affection we must pray in.

Psal. 122. 6.

Dan. 9. 10.

1 Ier. 5. 16.

Ships trading.

Secondly, *That we must pray in loue.* For Christ instructing vs to say (*Our Father*) would teach vs loue and charity; that is, not onely to pray for our selues, but also in the behalfe of our brethren; for this is a duty requisite in our prayers, to take in the whole Communion of the body of Christ, that euery one may haue a part in our prayer. So holy men of God haue done before vs, *Dauid saith, Pray for the peace of Ierusalem, Peace be within thy walls, and prosperity within thy Pallaces.* He prays God to heare the prayers which he made speaking and praying, and confessing his sins, and the sins of his people. Whereupon an Angell came flying vnto him. *Pray one for another in the time of trouble.* Thus by the rule of Christ, we must not onely pray for our selues in faith, but for our brethren also, in loue and compassion, and fellowfeeling of the wants & needs one of another.

When many ships Trade and Trafficke vpon the sea, some

Some goe for one thing, and some for another, some goe to one place, and some to another; and yet all tends to the good of the Countrey. So it is in the prayers of the Saints, some pray for one thing, some for another, some for grace, some for remission of sinnes, some for peace of conscience, some for temporall blessings, and yet all in the end for the good of the Church.

I should now come to speake of the Duties of them that pray: but first I must a little enlarge my selfe in the former of Faith and Loue, which should haue beene touched before.

Faith, being a maine pillar and foundation, whereupon this building of prayer consists, yea, such a one as I may truly affirme, *Sine qua non*: Ere I goe further I will shew two grounds of Faith.

Two grounds  
of Faith.

- 1 *A perswasion of the power of God that he can.*
- 2 *A perswasion of Gods Willingnesse, that hee will helpe vs.*

For if we doubt, either of his power, that he cannot, or his will that he will not helpe vs, though he be able, We can neuer pray in Faith; that is, with vndoubted assurance that God will heare vs. And because the greatest questiō is, of the will of God, for not many (especially amongst Christians) I suppose, doubt of the power of God. *Christ* first resolves and setles vs in that point, and shewes that God is (*Our Father*,) and because he is our Father, we shall be sure to find a most fatherly affection in him, that no father shall be so ready to heare the requests of his children, as the Lord will be to heare vs in all things we pray for. So that this is one ground of our Faith, not to thinke we come vnto God as vnto a stranger that doth not respect or regard vs in our needs; but we come to him as to a Father and one

Psal. 103. 13.

Malach. 3. 17.

Isa. 63. 16. and  
chap. 64. 8.

Matth. 7. 9.

that doth loue vs, tenders vs, and will be as ready to releue vs, as the dearest friend we haue in this world. So *Dauid* saith, *Psal* 103. 13. *As a father pittieeth his children, &c.* And *Malach*. 3. 17. *I will spare them as a man spareth his owne sonne that serueth him.* The prodigall sonne, when he had slipt away from his father, and naughtily spent all he had, he had no hope to returne with any comfort but this; *Ibo ad Patrem, &c.* *I will goe to my Father, &c.* Howsoeuer I haue been a bad and a lewd child, yet I thanke God I haue a good Father to goe to. This now is our very case: Alas wee haue runne away from God, as farre as euer did the Prodigall sonne from his father; we haue spent all, we haue nothing left by our bad husbandry: onely wee haue this hope and comfort remaining, that still we haue a good Father to goe to: God is our Father, who will heare vs, receiue vs, releue vs, and this (as I said) is the ground of a Christian man, that he may pray in faith: which thing holy men, in their prayers haue much regarded. *Isa*. 63. 16. *Though Abraham be ignorant of vs, doubtlesse thou art our Father, &c.* and chap. 64. 8. *But now, O Lord, thou art our Father, wee are clay, &c. Worke of thy hands.* Yea, our Saniour Christ himselfe in this very Preface of Prayer, argues from the very disposition and nature of an earthly Father, *Matth*. 7. 9. *For what man is there, if his sonne aske bread, will hee giue him a stone, &c.* from whence his inference is: *If yee then, being euill, can giue good things to your children who aske, &c. how much more will your Father which is in Heauen, giue his holy Spirit vnto those who aske it.* So that this needs must be a goodly comfort vnto a poore Christian to consider of, because it is our Father, not a stranger, our good Father, our louing and compassionare Father that deales with vs, so that wee shall easily find him inclined to goodnesse and mercy towards vs. Many places of Scripture doe enlarge this, and all to strengthen our faith, and make vs come the readier vn-

to God, *Psal. 17. 10.* Though my father and my mother *Psal. 17. 10.* should forsake me, yet the Lord will gather me up, &c. *Iſa. 49. 15.* 49. 15. Can a woman forget her child, and not haue compassion vpon the sonne of her wombe? Yea, they may, &c. Where the Lord himselfe shewes, and sayes that hee will not forget vs: so that knowing this loue, care and tenderneſſe of the Lord. & that he hath this fatherly affection in him, we may well thinke, the Lord will be most ready to heare and helpe vs in all that we pray for. Alas, they that be not thus perswaded, that God hath such a heart, bowels, and bowels of loue open vnto vs, that he hath a fatherly care and compassion towards vs; he, I say, that hath not this sweet and comfortable apprehension of God, that knowes not God to be a Father to him, must needs make faint and cold prayers vnto God. But whosoever shall be perswaded in his soule, that the Lord is become a Father vnto him, accepteth of him as his son, what is it, but that such a man may hope for at the hands of God, which (as I said) is the first ground of our Faith; viz. *A perswasion that God will heare vs when we pray vnto him.*

The other ground of Faith is, *A perswasion of the power of God:* for if he be willing to helpe, and yet not able, as wanting power, what are wee the better? but remaine euen weake people; such as *Iſaiab* speaks of, *Chap. 3. 7.* In that day he shall sweare, saying, I cannot be an helper, for there is no bread in mine house. And it makes vs vncomfortable in that we goe about; but *Christ* sheweth that all power abideth in God, and all things are subiect vnto him, whether in Heauen or in Earth, or vnder the Earth; yea, he rules and gouernes all, and is able to supply whatsoever man stands in need of. As may be scene, *Psal. 50.* throughout: and *Psal. 115. 3.* But our God is in heauen, he doth whatsoever he will: and *Dent. 33. 26.* There is none like God, O righteous people, which ride vpon the Heauens for thy helpe, and on the

2  
Ground of  
Faith.

*Iſa. 3. 7.*

*Psal. 50.*

*Psal. 115. 3.*

*Dent. 33. 26.*

2 King 9.14.

Matth. 8.3.

Psal. 8.

Matth. 14.36.

Cloudes in his glory, &c. So that in truth all that he doth, is to shew forth his goodnesse and power in helping vs. Of which he hath given sufficient testimony in Scriptures, that he both can and will supply our wants in whatsoeuer we stand in need of. Indeed earthly fathers they may be willing to helpe their children, but they are not alwayes able, as we may read, 2 King. 9.14. When the little child cryed out to his father, *My head, my head*; he could doe no more then command one to carry him vnto his mother, and so the child died: but the Prophet came, and by the power of God restored him. So in all things else the power of God, as it is manifest in things about our reach, so it is extended euen in this world, when it pleaseth him to fulfill all things that men can desire. And therefore wee see the leper cryed out, *Matth. 8.3. Master if thou wilt, thou canst make me cleane.* So David, *Psal. 8.* attributeth all things to the power of God. Yea, Christ himselfe, confesseth this in his prayer, when he saith, *Matth. 14. 36. Father, Omnia tibi possibilia*, all things are possible to thee. So that these be the two pillars of faith, to aide and giue wings to our prayers. A perswasion both of the will and power of God to helpe vs: thus haue we done with that first affection we must pray with; in Faith,

Psal. 122.6.

Iam. 5.6.

The second affection we must pray withall, is loue; for Christ teaches vs to say (*Our Father*) and not my Father, (*Giue vs*) not me; teaching thereby that wee must not pray for our selues onely, but for others also. We must take in the whole body of Saints, all that loue God: all that thinke God their Father, yea, all the world that are the children of God. So David, *Psal. 122.6.* saith, *Pray for the peace of Ierusalem*: and *Iam. 5.6.* *Pray one for another*, &c. So that Christians must not onely pray in faith, but in loue, and that for the communion of the whole body of Christ, whereof he himselfe



himselfe is a member : for as the sicke man in the Gos- <sup>Sicke man.</sup>  
pell, when he could not come vnto Christ (*Mathe 2.* <sup>*Mathe 23.*</sup>  
3.) vpon his owne legges, though his faith was great,  
and that hee beleened Christ could heale him ; was  
borne vpon the shoulders of foure men , who let him  
downe at the house top , and brought him to the pre-  
sence of Christ : So must we doe by our brethren, how-  
euer they can pray in faith themselues, yet must wee  
pray in loue for them. If this course were kept amongst  
vs, that we did thus pray one for another ; O what a  
comfort would this be to afflicted and distressed soules,  
to think that whensoever they went about to pray vnto  
G O D, there were many thousand hands and hearts  
lifted v<sup>p</sup> to God in their behalfe. I am perswaded it  
would much animate euery Christian to goe forward  
in this Christian duty ; thus you may see, how efficaci-  
ous this affection of loue is, but hereby is not meant  
euery sudden wish for the good of some particular per-  
sons, or priuate respect of friends, riuals, allies, acquain-  
tance, or such like, wherein we may exercise our selues ;  
but the generall care of the Church of God, and loue to  
our brethren, as hauing feeling of our fellow members.

The third affection that we must pray with, is (*fear*) <sup>3</sup>  
and that for especiall reasons. First, *Because it is our Fa-* Affection to  
*ther that we haue to deal with.* Secondly, *Because hee is* pray with.  
*in Heauen, the place vnto which all Maiestie, reuerence and*  
*glory is due.*

Now we know that all reuerence is due to our earth-  
ly fathers, yea when they are sharpest vnto vs, as *Hebr. 12. 9.*  
*12. 9. We haue had the fathers of our bodies which corrected*  
*vs, and we gaue them reuerence, &c.* So then if our earth-  
ly fathers must haue reuerence, much more our heauen-  
ly Father ; most highly aduanced in dignity and power  
aboue this world. Wherefore this is a caution for vs,  
*Ecclef. 5. 1.* To take heed what we vtter before God, *Ecclef. 5. 7.*  
For He is in the Heauens. And in another place: *Wee*  
*must*

Gen. 18. 1.  
Gen. 32. 10.  
Rudinius in  
Gen. 24.  
Rebekah.

Water con-  
ueighed.

must looke to our feet when we enter into Gods house. For God is not onely a Father, but such a Father that wee haue to deale withall in Prayer : one so eminent and so high lifted vp, that he is as high as heauen, therefore we must labour as much as may be, to be abashed and fall downe before him. So Abraham, Gen. 18. 2. Bowed himselfe to the ground. So Jacob humbled himselfe, Gen. 32. 10. To this purpose, Rudinius in his History vpon Gen. 24. saith thus. If Rebekah rode vpon the Camels amongst the seruants, but when she came into the presence of Isaac shee lighted downe from the Camels; So must we doe, howsoeuer in the world we beare vp our heads aboue our brethren, and are bold and carelesse when we are to deale with men; yet when wee once come into the Lords presence, and are to deale with the Lord of heauen and of earth, wee must all come downe from our Camels, be as humble, lowly, and base in our owne eyes as possible we may. If a man would conueigh water from a Fountaine, if hee lay his Leades too high; that is, be not deiefted in spirit, stoop in humility, be not low in the Lords sight, he shall be defeated of all the blessings and comforts that he looks for, so that it must be our care to come into the Lords presence, with all reuerence, Feare, and Humiliation.

But here the Papists doe so dazzle mens eyes with the greatnesse of God, that they run beyond the marke. On the other side, saying, that sinfull men must not bee so bold to approach and come to Gods presence, but they must send a farre off, and send in others to bee sutors and mediators for them. But our Sauour Christ shewes vs, that all this high Maiestie of God, must not driue, or chase vs from his presence, but it must onely qualifie vs in our comming vnto God, that we doe not rudely and bluntly rush in before him, but that we come humbly and submissiue into the Lords presence, abiecing and casting downe our selues, as before a power  
greater



greater then all the power of this world. It is a distinction that one hath of two sorts of Humility: *Humilitas Immediata, & Humilitas Accepta.*

It was a kind of Humility in *John Baptist*, when hee refused *Christs* offer, *Matth. 3. 14.* saying, *I haue neede* *Matth. 3. 14.* *to be baptized of thee, and comest thou to me?* but *Humilitas accepta*, was in *Christs* acceptance, that hee would haue it so: and answered him accordingly. So it was humility in *Peter*, *Iohn 13. 8.* When he said, *thou shalt neuer wash my feete:* but *Humilitas accepta*, when *Christ* was content to doe it. So in this case it is a kinde of Humility, when we can say, *O I am a sinfull man, I dare not be so bold with such a power; but Accepta Humilitas*, tels vs, we must doe it, we must come at the Lords bidding, at his commandement. So that this glory of the Lord, must not driue vs from him, but wee must come of our selues, and to him alone, and that with feare and reuerence.

The fourth affection that must be vsed in prayer, is, 4  
That we must come with eleuation of our hearts and mindes as high as Heauen. For seeing God is in Heauen, our Affection of Prayer.  
affections must neuer stay till they come as high as Heauen, where God is. And so oft as we pray, so oft in our thoughts, and in our minds, we must rise higher then the cloudes, aboue Sunne and Moone, and all the Stars. *Elias* his story shewes, that hee was carryed in a fiery Chariot into Heauen, euen so must we by prayer bee transported out of this world; to be present with God in the highest heauens. It was a signe betwixt *David* and *Jonathan*, when he shot his Arrowes, that if any of them fell short there was no danger in it, &c. So it is not with our affections, if they be short, and not eleuated and carried vp as high as Heauen, there is great hazzard and danger, that the Lord will not accept, nor regard them. Thus haue we scene, with what affection

*Elias.*  
*Jonathan's Arrowes.*

we

we must pray. In Faith, in Leue, with Reuerence, with Eleuation.

Yet ere we come to the *Petitions*, wee must consider certaine *duties* of them that pray.

1.  
Dutie of  
them that  
pray.

*Acts 9.4.*

*First, We must labour for the grace of adoption.* For how can we truly call God Father, if we be not his children? Alas, what doe we otherwise, but so oft as we pray vn- to God, so oft continually we doe lye in the eares of God. It is like the aggrauation of *Ananias* his sinne, *Act. 5.4.* *Thou hast not lyed vnto man, but vnto God.* So if we come vnto God in prayer, & call him father, and yet be not his children, the very same may be said of vs, &c. Then you see now, what great cause there is, that euery man should labour for this grace of Adoption in him- selfe, to repent his sinnes, to lay hold vpon the promises of the Gospell, to be renned by the Spirit of *Christ*, that we may truly call God Father, because now wee haue his true word, if we be his children, he is our Father: yea, we may the bolder goe vnto God, and challenge him of his promise, according to that comfort in *Hosea*, after so many threatnings, *chap. 1. 10.* *See are the sonnes of the Living God, &c.*

*Matt. 1. 10.*

2.  
Duty.

*Mal. 2. 10.*  
*2 Iohn 3. 1.*

The second Duty is, *That we must labour to be perswa- ded of the fatherly care and loue of God towards vs; that we haue a Father in Heauen, one that doth respec& and regard vs.* And so whatsoeuer our estate is in this world; though neuer so poore and meane, yet to thanke God, that we haue our honour with the Lord, we may come as boldly into the presence of God, as the greatest King, Prince, or Monarch of the world, as *Malac. 2. 10.* *Haue we not all one Father? and 1 Iohn 3. 1.* *Behold what loue the Father hath shewed on vs, that we should be called the sons of God?* so that as I say, it is our honor, comfort, and happinesse, that what estate soeuer we be of in this world, yet we know, that he who is the Father of *Kings,*  
is

is our gracious and good Father, by the meanes and merits of Iesus Christ.

3  
Duty.

The third Duty is, that seeing God is our Father, Wee endeavour to walke worthy of such a father; that wee doe not dishonor, and disgrace him by our sins, 1 Pet. 1. 17.

17. And if you call him Father, passe the time of your pilgrimage in feare. Thus if we proclaime God our Father, then our care must be to walke worthy of him; It is the blame that God layes vpon the Iewes, Ierem. 3. 5. Ierem. 3. 5.

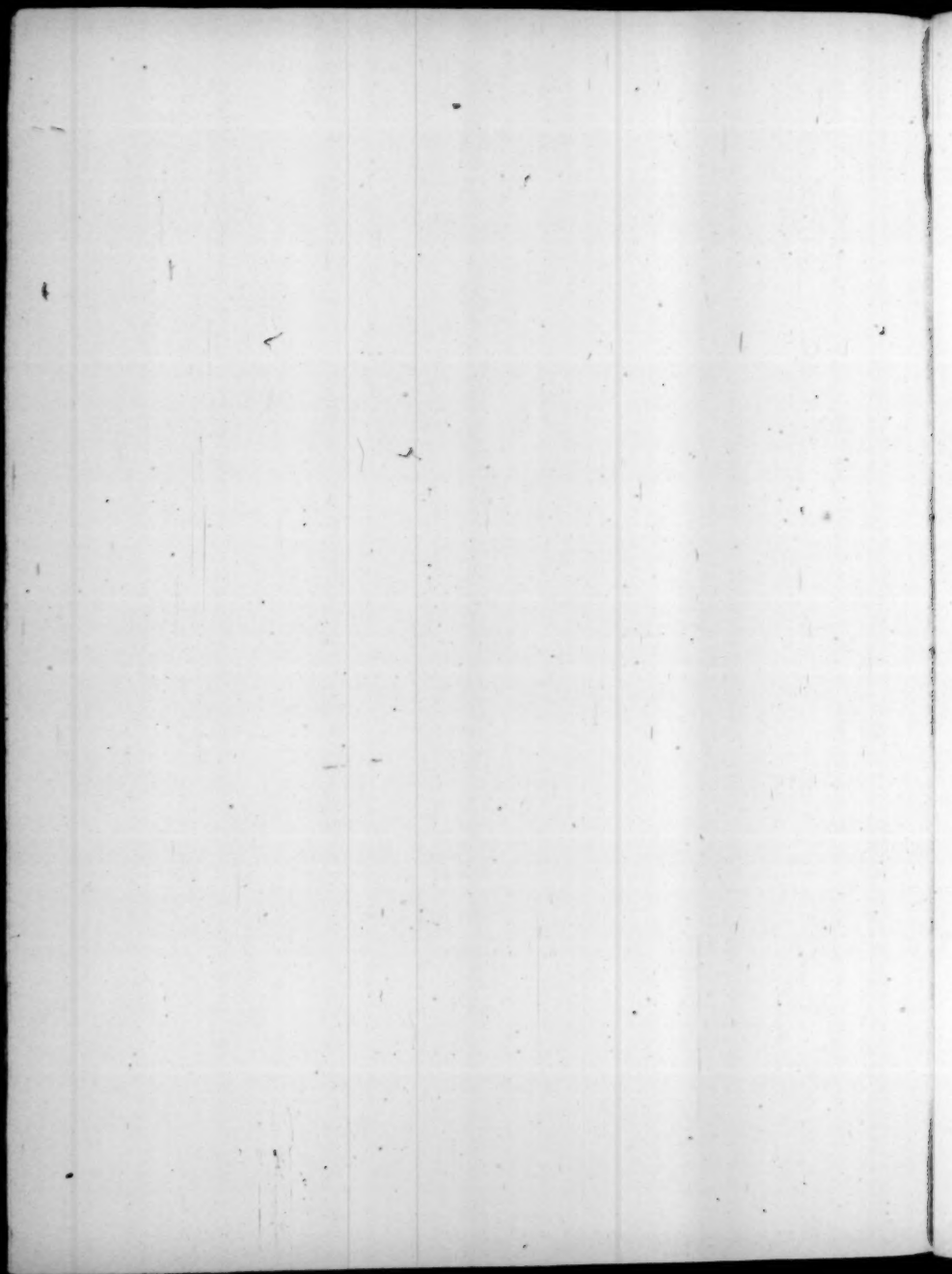
Thou hast said thou art my Father, and yet thou doest enill more and more, &c. So when men will call vpon God as a Father, and yet haue no care to please and obey him, to doe his will and honour him with a true heart; O how shall this one day light heauy vpon their hearts, howsoeuer we doe not feele, or regard it in this world. Thus then, if we call God Father truly, carry in our hearts a settled purpose, neuer to offend him howsoeuer our owne weakneses and frailties put vs by; yet the end of our life must be that we walke worthy of such a father, that is, strue with flesh and blood, as farre as possibly we can. to liue in holinesse and righteousness, to come to repentance and compunction of spirit, eue-ry day to renue our Couenant, for the amendment of our sinfull liues.

176  
1

2

Hitherto of the Preface, or entrance into this Prayer, the vse of all which may be; first, to reioyce in it as a goodly blessing, that God would vouchsafe to be a Father to such as we be; especially, men so silly and meane in the eyes of the world: secondly, to comfort our selues in this, that what estate or condition soeuer wee be of, yet to thanke God that wee haue a heauenly Father, one that reserues a Kingdome for vs, greater and better then this whole world. So much for the Preface; now come we to the Petitions as they lye in order.

I PETITION.





# I. PETITION.

*Hallowed be thy Name.*



Hey be fixe in number, whereof the three first concerne, *The glory of God.*

The last three, *Our owne good.*

In the three former, the first prayes for the glory of God in it selfe: the second and third, pray for the means of his Glory.

First then we pray for the glory of God in it selfe, that the Lord may haue a holy Name amongst vs. The Name of God is most holy in it selfe, *But we pray that it may be holy vnto vs*, that we may giue the Lord glory and honour, which is his due, as God is a most excellent and most high power of himselfe: so we pray that he be so taken and acknowledged, all the world ouer; that the whole world may be ready to stoope and yeeld to the excellent and eminent power that is in God. This I take briefly to be the sense and meaning of this Petition (*Hallowed be thy Name,*) that is, Lord that thy Name may be holy in the hearts and mouthes of all men. In the Petition, we are to consider three things.

- 1 *The order of the Petition.*
- 2 *The discovery of our owne corruption in it.*
- 3 *What be the speciall graces we pray for.*

The

I  
 Thing prayed for, the glory of God.  
 The order is such, that the first thing prayed for, is the glory of God; that he may haue his glory and honour, whatsoeuer become of all other things of this world: this is the thing we must all care for, that God may haue his honour, may be respected, regarded, loued, feared, &c. Whatsoeuer become of all things in the world, which may teach vs two things.

I  
 Lesson.

First, that *there is nothing that we must more desire then the glory of God*: We must be contented to let all goe for it, lay downe our liues for it. whatsoeuer become of vs, how soeuer despighted & abused yet if God haue his glory, be esteemed, and regarded, it is well. For wee see we are here taught to begin all our prayers with the desire of this, before we pray for daily bread, yea, any thing else belonging to our selues: Yea, (as one saith) *Before the Kingdome of God, we pray for the glory of God*: to shew that if we could redeeme the glory of God with losse, I say, not of our owne liues onely, but our owne soules, we must bee contented: *I could wish my selfe to be separated from Christ for my Brethren, &c.* as if hee should say, if God may haue any glory by it, then I could be contented to redeeme his glory with my life, nay, lose my part of eternall happinesse: as *Moses* wisht, rather then God should be dishonoured, to be blotted out of his Booke.

Rom. 9. 3.

Exod. 3 2. 32.

2  
 Lesson.

Secondly, *That we must preferre the glory of God before all other things in this world*. And what end wee seeke, labour for, plead for, desire or trauell for, we must remember in all to preferre God aboue all, so that howsoeuer we can be patient and quiet in other Cases, yet when it comes to the Case of Gods glory, then we must begin to rouse and stirre vp our selues, so as to haue all our affections inflamed in vs: as *Elijah*, 1 Kings 19. 14. so to say to our selues. *I haue beene zealous for the Lord God of hostes*. So did *Hizkiah*, when *Sennacherib* had sent

1 Kings 19. 14.

2/4. 37. 34.

sent him a rayling letter, he went and opened it before the Lord, as that which more touched him; when the Lord was dishonoured, then when his kingdome and life was threatned. So *Christ* himselfe that patiently heard all the rest of the Diuels temptations, yet when he came to take the honour from the Lord: then *Christ* begins to rouze vp himselfe, and chide him. *Angels* Math. 4. 10.  
*tan, It is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue;* Thus euen against the mightiest, we must stand out for the glory of *God*. How lamentable a thing then is it for wicked men, who can let the glory of *God* be troden vnder foot, and suffer him to be despised, dishonoured and blasphemed from day to day, and yet let it passe as a thing of nothing: O how shall we be able to answer this another day! or giue an account for it, when *God* shall come to iudge vs for our sinnes? We see in the whole course of Scripture, *God* is alwayes more ready to stirre in our cause, when the matter concerns vs, then when it concerns himselfe. So dealt hee by *Caine*: The Lord let him goe for the wrong he had done to himselfe, for his bad sacrifice, for his hypocriticall worship; but when he began to maligne his Brother, then said *God* vnto him: What hast thou done? *The voyce of thy Brothers blood cryeth vnto me from the ground.* So dealt the Lord by *Pharaoh*, hee Gen. 4. 7.  
was contented to put vp all the iniuries against himselfe; his Idolatry, his blasphemy, and such like: But when he began to stirre once against the Church, and the Lords people, then the Lord opposed him, and when he would not desist from his cruelty at the last, he drowned him and all his hoste in the Red Sea. Now if the Lord be thus ready to shew himselfe, and stirre in our cause, then ought we to be much more ready, and rouze vp our selues to stirre in his, against all oppositions whatsoeuer. Exod. 3. 7.

The second thing considerable in this Petition, is,

Cc

The

2  
The discovery of our corruption.



*Hallowed be thy Name.*

*The discovering of our corruption in it: that is, a neglect of Gods Name, and an immoderate care of our owne: for when wee pray, Hallowed be thy Name; there is a secret opposition betwene our name, and the Name of God: we be all too carefull of our owne name, to deriue the credit and glory of things to our selues: but Lord teach vs to glorifie thy Name above all, and before all.*

*Gen. 11. 4.*

*Gen. 11. 4.* Wee reade that the people built a Tower whose top might reach to Heauen, and all to purchase to themselves a Name, but not at all to get any Name vnto the Lord, or enlarge his glory: but for the increase of their owne.

*Dan 4. 30.*

This did *Nabuchadnezzar* in his pride aspire to: *Is not this great Babylon which I haue built for the house of my Kingdom, and for the honour of my Majesty.* So that I say, this is our owne corruption that we so neglect the Name of God in his glory, being so carefull of our owne.

*Hagg. 1. 3.*

Thus the Lord complains of his people, *Hag. 1. 3.* That they built houses for themselves, went into the woods, fetcht home timber, squared it and carued it, to make houses for themselves, but left the house of God vnbuilt. So it is with vs in this case, we can build vp our owne names, doe any thing to grace and honour our selues but not one amongst thousands, thinks of aduancing of the Name of God: thus doe we all leane too much to the corruption of our Nature; but oh why doe not the thoughts of *Dauid* come into our mindes.

*2 Sam. 7. 2.*

*See now I dwell in a house of Cedar, but the Arke of God dwelleth within Curtaines.* So say thou, I that am but a worme, dust and rottenesse, I that am but a bulrush, in regard of the Lord God, I haue my glory in the world, I am esteemed and regarded as if some body; But what care haue I of God? must God glorifie himselfe, or not haue glory? He that is so glorious, and affordeth all the blessings we inioy, shall not he be regarded? He that is the Fountaine and store-house of all things, the glory and beauty of vs all, should not his ever glorious Name be praised and glorified? Thus

we



we should learne to take notice of this corruption in our selues.

The third thing to be obserued in this Petition, is,  
*The graces that we pray for.*

- 1 *That we may glorifie the Name of God.*
- 2 *That others may doe it.*
- 3 *That though both should faile, that yet the Lord would maintaine his owne glory.*

Concerning the first, we pray here that we may glorifie the Name of God, any way whatsoever, that hee may haue some glory by vs: which must bee three wayes.

- 1 *In our hearts.*
- 2 *With our mouthes.*
- 3 *In our liues.*

For the former of these: see 1 *Pet. 3. 15.* saith hee, *But sanctifie the Lord in your hearts:* for the second, we haue *Rom. 15. 6.* where the Apostle exhorts them with *one mind and one mouth to praise God:* for the other: see 1 *Cor. 6. ult.* saith hee, *For yee are bought with a price,* therefore glorifie God in your body, and in your spirit which are Gods. First, *Wee must inwardly acknowledge that all things come from God;* That we neither haue, or can receiue any thing but at the hands of God: wee must therefore loue and feare Him, trust in Him, praise Him, and submit our wils to his will: and thus we pray that we may glorifie God in our hearts, when we acknowledge all the power in the world to be nothing to his: all the wisdom and loue in the world to be nothing to his wisdom and loue: when we doe labour about all things to keepe the Lord to be our friend, not regarding whosoever be displeased with vs, whosoever be against vs, whosoever rageth and stormeth, when we see God accepteth of our zeale and Piety towards him;

which if we pray for truly, then are we sure to glorifie God in our hearts.

2  
With our  
mouthes,  
  
Luke 2. 10.  
Shepheards,

Job 1. 12.

Reuel. 14. 7.

Reuel. 19. 7.

Secondly, *We glorifie God with our mouthes*, both by speaking reuerently of the Name of God, and by confessing the Lords wisdom, goodnesse and Iustice in all his workes: for although the *Shepheards* were abashed to find *Christ* in a manger, the King of Kings in so poore an estate. yet they returned to their Flockes and Folds, and prayed God. So must we doe, whensoever wee haue heard of Gods goodnesse, or tasted of his mercy, we must returne home to our houses (as the shepheards did to the fields) acknowledging the Lords kindnesse and mercy in it. Yea, what euer chance, though it be losse and correction, yet wee must say as *Job* did in the midst of his troubles: *The Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* So then this is that we pray for, that of all other things we may giue glory vnto God: according to that admonition of the Angell, *Reuel. 14. 7. Feare God, and giue glory to him; for the houre of his Iudgement is come, and worship him.* And againe, *Reuel. 19. 7. Let vs be glad and reioyce, and giue glory to him for the marriage of the Lambe is come.* So that whatsoeuer is laid vpon vs, what change of estate soeuer the Lord sends, we must giue the glory to God, and confesse with our mouthes, that he is worthy of all honour.

3  
In our liues,  
  
Matth. 5. 16.

Thirdly, *We must glorifie God in our liues*, that we may so liue, as the Lord may haue glory and honour by vs, and no disgrace, for our good life is an honour to the Lord, as *Christ* himselfe saith, *Matth. 5. 16. Let your light so shine before men, that they may see your good Workes and glorifie your Father which is in heauen, &c.* So 1 *Pet. 2. 12.* the Apostle saith, *And haue your conuersation honest among the Gentiles, that they which speake euill of you, as of euill doers, may by your good workes, which they shall see,*

see, glorifie God. So must we pray, that we doe not disgrace the Lord by our sinnes, but liue so as the Lord may be honoured by vs. It is for this purpose a good meditation which one of the Fathers hath: God  
 " (saith he) thus speaks vnto a sinner: O man, if thou hast no  
 " care of thine own credit & safety, yet haue a care of mine,  
 " I thinke man that I am dishonoured by thy sinne, for if  
 " any disgrace or shame thereby rest vpon thy selfe, much  
 " more vpon me Whom thou oughtest to regard: but if thou  
 " couldest so put it ouer with iollity and carelesnesse, yet is  
 " God disgraced by it, therefore O man, though thou neglect thy  
 " selfe, tender my glory, deface not my honour. Thus it is  
 cleere as our good life honours God: so our ill life dishonours him: as Rom 2.24. saith the Apostle. For the Name of God is blasphemed amongst the Gentiles through you. O then! let vs all take heed of this, that we tender the glory of God: let vs pray, that wee may so liue in this world, conuerse here amongst men, that the Lord may be honoured by vs, and not dishonoured by our grosse and presumptuous sinnes.

For our helpe herein, There be three things which may quicken vs to this duty and care.

First, to consider, That all the creatures doe glorifie God in their kinde: as the Psalmist speaks. The Heavens declare the glory of God, &c. So in the Revelation, it is written of all Creatures; That all they which are in heauen, and in earth, &c. And the saue beasts said Amen, when glory was giuen to the Lord. Therefore now seeing that all Creatures not onely most noble, as Angels and Spirits but the very lowest and meanest, yea, the insensible Creatures giue glory to God in their kind: oh how great shall our sinnes be, and how much our wickednesse aggrauated, if we doe not care to bring glory vnto him. O with what gladnesse should wee perswade one another to this duty, that seeing there is no creature, but in his kinde, doth in some measure set

3  
 Things to  
 quicken our  
 care of Gods  
 glory.

1  
 Psal 19.1.  
 Reuel 5.13,  
 and 14.

out the glory of God, how often should man much more meditate then and practise the same?

2 Secondly, to consider, *That if we glorifie God, he will glorifie vs*: we cannot be so ready to set out the Lords Name and praises, but he is more quicke to requite and exalt vs: as it is written, *1 Sam. 2. 30. For them that honour me, I will honour, &c. They who despise me shal be despised.* Vnto which we may vse the words of our Sauour, in that solemne prayer, *John 17. 4, 5.* where he thus (amongst other arguments) prayes for glory. *I haue glorified thee on earth, & haue finished the worke which thou gauest me to doe: and now glorifie thou me, O Father with thine owne selfe: with the glory that I had with thee before the world was.* So that when we haue glorified God in the time of this life, then may we assuredly expect that the Lord will glorifie vs at the day of death: but if wee haue no care to glorifie him in this world: how can we be perswaded that he will glorifie vs, after our departure hence.

3 Thirdly, to consider, *That God will seuerely punish the contempt of his glory*: for there is nothing in this world that he doth more tender then his glory. For which he commanded his people thus: *Thou shalt not giue my glory to another.* Yea, see for neglect of this duty, how seuerely he punished his people, whose carkasses all perished in the wilderness: because they did not ascribe and giue glory to the Lord. Yea, the hand of God fell vpon Moses and Aaron, because they failed in this duty: *Because (said hee) you did not sanctifie me in the eyes of the children of Israel, you shall not bring this Congregation into the land that I haue giuen them.* Thus God will so seuerely punish the neglect of his glory in his own deare children and seruants, how shal they escape that are not so deare vnto him, and yet are much more faulty in the same kinde.

*The*

The second part of this Petition, is; that as wee pray  
 that we our selues may glorifie the Name of God, <sup>2</sup> So Part of this  
 we pray that others may doe so also. That the whole world Petition.  
 may know and acknowledge the Goodnesse, Mercy,  
 Wisdome, Power, and Greatnesse that is in God. So  
 wee are exhorted to doe by the Prophet, *Give un- Psal 96.7,8.*  
 to the Lord (the families of the people;) *give unto the*  
*Lord glory and power, &c. Give unto the Lord the glory*  
*of his Name, &c. Ierem. 23.16.* saith he, *Give glory un- Ierem. 13.16.*  
 to the Lord your God, before he bring darkenesse ouer the  
 land, &c. So that it is cleere, we must not onely glorifie  
 God our selues, but also be carefull that others, especi-  
 ally seruants and children vnder vs, doe the like: as  
 we reade of Iob, that because he was ieaious of his chil- Iob 1.5.  
 drens actions, he offered sacrifice for them: and the  
 Lord himselfe saith of Abraham *I know that Abraham Gen. 18.18.*  
*will command his household to serue me.* Wherefore let vs  
 cast vp this account with our selues, that if of duty and  
 conscience we serue God; it is likewise our duty to  
 prouide that our children and seruants doe the like. Yee  
 shall find many men that put away their seruants be-  
 cause they be idle, stubborne, carelesse, and false vnto  
 them: but where is there one that puts away a seruant  
 because he is a swearer, a blasphemor of the Holy Name  
 of God, a prophaner of the Sabbath, &c. This shewes  
 that we haue more care of our owne workes and profit  
 in particulars, then of the Lords glory. But true Chri-  
 stians should take another course, and pray, that a-  
 boue all things, the Name of GOD may be Hal-  
 lowed all the world ouer: being diligent withall,  
 that all vnder their charge and gouernment do the like  
 also. Again, we pray in this Petition, *That though*  
*both doe faile, yet that the Lord would maintaine the cause*  
*of his owne glory.* This shewes a sincere true affection  
 to the glory of God, when we are contented that the  
 Lord should doe that which is for his owne glory,

Job. 12. 23:

howsoever the matter light heavy vpon our selues; as  
 Christ said, *Father glorifie thy Name*, so say we: *Lord*  
*though it be by death, though by my extinction, abolishing,*  
*though I suffer all paines, though I indure the greatest mis-*  
*ery that may be, yet glorifie thy Name, whether in life or*  
*death.* Thus when one can be contented to be exposed  
 to all the mischief in the world, all the shame and dis-  
 grace that may be, to set forth the honour of God, if hee  
 may be glorified by the same; this shewes that such  
 haue a desire of the glory of God, and that this sincere  
 affection commeth from the Lords mercy, being  
 powred into our hearts by his blessed spirit,  
 whereby we can effectually cry out:

*Hallowed be thy Name.*

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2 P E-

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## 2. PETITION.

*Thy Kingdome come.*



**I**N the former Petition, we are taught to pray for the glory of God, which is preferred before the Kingdome of God, to shew that all our care must be for Gods glory. Now in the next *Petition we are taught to pray for the meanes of his glory; that the Kingdome of God may come, &c.* for then indeed God shall haue his glory, when looking for the Kingdome of God, it comes into our hearts to inable vs to performe his commandments, and that we be alwayes ready to doe his will, for vntill it be so, God shall haue little glory or honour amongst vs, so that first we pray for the glory of God, and then for *the meanes of his glory.* It is the error of the world to desire the *End* without *the meanes.* The glory of God (which is the *End*) they would haue: But the meanes of his glory, which is the Kingdome of God to come, and his will to be done, this, they care not for. The wicked Iewes, *Isa. 66. 5.* could say, *Let the Lord bee glorified,* which is spoken of all those who be worshippers of the true God. So the Pharises, *Iohn 9. 24.* were contented to say vnto the blind man, *Giue glory to God,* but they would not allow of Christ the meanes of their saluation: for, said they vnto him, we know that this man is a sinner, whereby it appeares, that the common course of the world is, to desire the glory of God without the meanes of his glory.

*In this Petition also we may obserue three things.*

I  
Sense of the  
Petition.

First, when we pray that the Kingdome of God may come; *It is in opposition to another Kingdome that is already in the world:* for the sinnes of men: The kingdome of darkenesse, and of the Diuell, which is a great and mighty kingdome, and hath a number of proppes and pillars to vphold it: as for the Kingdome of Christ there be a very small company to vphold it: but the kingdome of darkenesse hath a number of great ones to sustaine it, whole swarmes of people in euery corner, one would wonder at the multitude, and at their conditions. For howsoeuer men will say, I dese the diuell, and ( according to the custome ) spit at him, yet as long as they doe the will of the Diuell, practising workes of darkenesse, there is no hope that by their indeouours they can aduance the Kingdome of God; or labour that it should come vpon them. Doth not either ignorance or blindnesse eate vp their soules, so that they bee either lyars, swearers, adulterers, fornicators, couetous, drunkards, contentious, &c. wherein so long as they continue, they be the very proppes and pillars to vphold and shoulder vp the kingdome of darkenesse and the Diuell. Thus it appeares the Diuell is a great Monarch, because the greatelt part of the subiects in all Kingdomes serue him, be obedient to him; and disobedient vnto God: they runne, as the Apostle speakes, *Ephes. 2. 2. After the Prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience. So 2 Cor. 4. 4. It is said, That the God of this world hath blinded their mindes, &c. For as God spake the word and it was done, saying, Let there be light, and there was light: So the Diuell cannot so soone speake the word, but by and by it is done, by worldly men. He can no sooner say, let there bee an oath, lye, bribe, quarrell, fashion or wickednesse, but by and by some one or other puts it in practise.*

Thus

*Ephes. 2. 2.*

*2 Cor. 4. 4.*

*Gen. 1. 5.  
Light.*

Thus he rules like a God in this world, a great pittie it is, that men should be deceived, for God will pull downe the Kingdome of darkenesse, and set vp the Kingdome of his deare sonne. Yea, this kingdome must first be pulled downe, ere the other be erected. For as in laying a foundation, when one would build a new house, he first pulls downe the ruines of the old, so must he first pull downe this kingdome of the Diuell, ere that other of Christ be set vp. Wherefore heere wee pray against this kingdome of darkenesse that God would destroy it, for which at this day, there is great need we should so pray, because the Kingdome of the Diuell is like a Sea, which as Philosophers say, gets in one place, if it lose in another: So is it with it, looke how much it hath lost by a defection and revolt from Popery, so much hath it (in a manner) got by the filthy sinne of Drunkenesse, Irreligion, Pride, Contentions, and other foule sinnes of this land, what need haue wee then to pray, that God would pull downe this kingdome of the diuell and euery where set vp that of *Christ Iesus*.

Secondly, *In that we pray for the Kingdome of God to come: It sheweth, that there are a number of impediments and lets to hinder this Kingdome from coming. Which are of two sorts.*

1 *Many impediments in others.*

2 *Too many in our selues.*

Concerning others, we see daily, how men are drawne by example, by ill counsell, by diuers discouragements, whereby they are affrighted from seeking the peace of the Gospell: as *Matth. 20. 31*. when the blind men cryed out on *Christ*, the multitude rebuked them, because they should hold their peace, so it is with vs in this world, how are we scott and derided, yea, chidden againe and againe. If we serue God in sincerity, and be zealous

Amalek.

zealous for the comming of this Kingdome. See it in the beginning, when the children of *Israel* came out of *Egypt*, how were they hindred and stopped in their journey. So whensoever we shall begin to make after *Christ*, we shall bee sure of a many lets and impediments: like vnto the *Pharisees* in the Gospell, who were ready to answer the Officers, and discourage the people from following after *Christ*, saying, *Doe any of the Rulers beleue in him, but this people who know not the Law?* Thus it is with the whole swarme of wicked men, who discharge men from the wayes of God.

2

Impediments  
in our selues.

Iohn 12. 42, 43.

Again, wee haue too many impediments in our selues. *Selfe-loue, loue of the world, loue of riches, honour, preferment*, and such like, as it is *Iohn 12. 42, 43.* said of many, that they beleued in *Christ*: but because of the *Pharisees* they did not confesse him, for they loued the praise of men more then the praise of God. But we must not doe so, for though we sit farre in darkenesse from letting in the light of God vnto vs, or howeuer we seeme to close vp our eyes from beholding the light, yet let vs not be so contented, but pray to the Lord that he would breake through all these hinderances and impediments, and let downe his graces of mercy and loue so amongst vs, by his grace, that this Kingdome may come vpon vs yea, that we may doe as the *Palise man* did, who brake through the roofof the house to come to *Christ*; Remēbring that the Lord *Iesus* brake through all impediments and hinderances, to come vnto vs and fill vs with his blessings, wherein we may further obserue two things, that in *Christis* comming to vs, & our comming to him, a number of lettes and hinderances do concur: yet he hath so wrought by his Spirit, as we can say, *Thy Kingdome come*; and he so ouercomes all, as he will at length say vnto vs, *Come yee blessed of my Father, inherit the Kingdome prepared for you, &c.*

Palise man.

The

The third thing prayed for in this Petition, is, That we pray.

3  
Thing prayd  
for in this pe-  
tition.

1 For the Kingdome of grace.

2 For the Kingdome of glory.

Which two Kingdomes differ not in nature, but onely in measure and in degrees: for the Kingdome of grace is nothing else, but a beginning and inchoation of the Kingdome of glory, there being no way to attaine vnto the one, vntlesse they passe through the other. It is a common custome of the world, that most men aspire to the Kingdome of glory; and yet cannot endure the Kingdome of grace, how should they euer attaine it, thinke you? we that by Gods blessing, are better taught, therefore first, pray heere for the Kingdome of grace, to be gouerned and ruled by the Lord here in this world. But more particularly let vs see what the Kingdome of grace is? namely, *The speciall power of Christ whereby he rules and gouernes in the consciences and soules of all his seruants.* This is the Kingdome which we do pray for, that the Lord Iesus would set vp a Throne in our hearts to rule and gouerne in vs by the rule of his Spirit, subduing and bringing vnder all our thoughts and consciences to himselfe. Now all men doe outwardly speake well of Christ, thinke sure enough to be saued by him, but yet cannot endure to be guided and directed by the Spirit of Christ, but in effect doe what those wicked Iewes say, *Luke 19.14. Wee will not haue this man to reigne ouer vs.* So it is with most of the world, they can be content to heare of Christ as a Sauour, to haue the Word preached, and to see the Gospell flourish: but they will not haue him reigne, strictly direct them in all their actions, restraints them in their passions, and guide them in their liues: doing whatsoeuer seemes good in their owne eyes. Yet ere we proceed.

Definition of  
the Kingdome  
of grace.

*Luke 19.14.*

Here

Obiect.

Here ariseth an Obiection, as Luke 19. 21. our Saviour speakes, *That the Kingdome of God is come already*: how then are wee directed to pray for that which is come?

Ans.

I

*Iſa.*  
*Gen. 27. 38.*

I answer in two respects; first, It is true that the Kingdome of grace is begun already, therefore we pray that as it is come to others, so also that it may come to vs. that we may feele the power and effects of it in our hearts and liues. Therefore as *Esau*, Gen. 27. 38. when he saw that his father had blessed his brother *Jacob*, cryed and roared out, *Blesse me my father, euen me also*; thus must we doe when we see the Kingdome of God to come vpon others, how God rules in them by his Spirit, orders them in their liues, directs them in their consciences we, I say, must pray that the same grace of God may continually attend vpon vs.

2

*Rom. 7. 22, 23.*

Sicke man,  
Godly.

Againe, though the Kingdome of God be come already, yet we pray for an increase thereof, that euery day we and others might feele the power of it more and more in our hearts and liues. For there is no man but feeles himselfe in some sort and measure bound and inthrall'd to the Temptations of sinne. Holy Paul himselfe complains of this, *I delight in the Law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind*. And surely the state of the godly, are like vnto a man that hath been deadly sicke, and now is so on the menning hand, that he is peraduenture able to creepe abroad with a staffe, yet not able to do the tenth part of the businesse that he sees he should, and at sometimes was wont to doe. Thus it is with the best of vs all, whilst we liue here, though the Kingdome of *Grace* be come amongst vs, yet had wee need to pray that it may more and more come into our hearts, that we may feele the strength and vigour of it

to



to our endlesse comfort, and full recovery of our health in *Christ*. Yea, great reason there is why wee should thus pray for the Kingdome of *Christ*, being that no Kingdome is comparable vnto his: there being as much difference betwixt the Kingdome of *Christ*, and other Kingdomes of the world, as there is betweene *Heauen* and *Earth*, and that for diuers respects.

First, *In regard of continuance*, for earthly Kingdomes howsoeuer they begin in glory, yet by and by, both Lord and Crowne, and Scepter, withall their glory falls into the dust: But *Christ* is a King for euer, and although he once ware a Crowne of Thornes vpon earth, yet now he hath a Crowne of glory in *Heauen*, and is in possession for euer: Of whose Kingdome there shall be no end, as it is, *Luke* 1. 33.

Differences  
and excellen-  
cy of *Christ's*  
Kingdome of  
grace, before  
all others.

1

Secondly, *In regard of the society of his Kingdome*; For other Kings haue but rule ouer the bodies, goods, and liues of their subiects, at the farthest. But *Christ* he rules and gouerns the very hearts of them, and inclines their wills to effect spirituall graces, wherein the Kings of the Earth, can neither satisfie themselves nor their subiects. *Christ* will giue vs Crownes, and make vs Kings also.

2

Thirdly, *In regard of the right and Iustice of it*: For though other Kings being sinners themselves, can bee content to tolerate much sinne and prophanenesse: yet *Christ* is so righteous and so iust a King, that he will tolerate no sinne or iniustice whatsoever, no nor in Kings themselves; of whom it is said. *Isa.* 32. 1, 2. Behold a King shall reigne in righteousness, and Princes shall rule in Iudgements.

3

Fourthly, *In regard of the fruit and commodities of it*; For other Kings receiue Tribute from their Subiects, but

4

but Christ giues a thousand things more then hee receiues, he takes away death and damnation with his left hand, and giues vs life and saluation with the right hand; so both hands are full of blessings, and store vs abundantly to the supplying of all our wants.

5

Fifthly, *In regard of administration and imployment of it;* for other Kings after they haue entred into their Kingdomes, commonly sit still, goe little, liue at ease, or at least, seeke by all meanes they can to maintaine the pleasures of their liues, and giue themselues to quietnesse. But our Sauour Christ doth most mightily rule and gouerne all things for the good of his seruants, watching ouer them to do them good, night and day at all times, and in all places, preuenting them with mercies: and working all his workes for their good: great reason it is therefore, that we should pray for the comming of his Kingdome.

A further  
scope of the  
Petition,

Yet we must further know, that we doe not onely pray for the Kingdome of grace: *but also for all good means conducting and leading vnto it,* for euery thing that may incite and helpe to the Kingdome of grace amongst vs. As for good Magistrates, Ministers, a pure right vse of the Sacraments: holy discipline of Christ in the Church for the good government thereof, and for euery thing that may further this great worke of God amongst vs. So 1 Tim. 2. 1. Saint Paul wils that Prayers be made for all men, and for Kings and Princes, and for all that be in authority: *That vnder them we may liue a godly, peaceable, and a quiet life.* And Christ himselfe, *Matth. 9. 38.* commands prayers to bee made vnto the Lord of the Haruest, that he will send forth labourers vnto his haruest. So you see it is our duty to pray for all the meanes which may aduance this Kingdome. Worldly men can say, they desire that the Kingdome of Christ may come, though they care not a rush for Hea-  
uen

1 Tim. 2. 1.

Matth. 9. 38.

ken or newnesse of life, for the Word, or Saints, or Ministers, or Holy orders of *Christ*, without which there can be no Kingdome of *Christ* amongst vs. It was not only a tyranny in *Pharaoh*, to take away the straw from the people, but also when hee had so done, to require of them the whole tale of Bricke, as formerly. So it is the madnesse of the world, they take away the Word and the Sacraments, the holy gouernment of *Christ*, and when they haue thus done, yet they thinke to haue their whole tale of Bricke: as much Patience, Loue, Humility, Faith, Obedience, Sobriety, Temperance, and the like; as if all these gracious and good meanes were entertained amongst them. But wee must remember what the Scripture saith, *Where there is no vision, there the people perish.* Therefore whensoever wee settle our selues to remaine any where: as little *Isaac* said to his father, when they went vp to the Mount *Morish*: *Behold the wood and the fire, but where is the offering?* So should we say wheresoeuer we goe to dwell. Loe here is a Church, good ayre, a good house, meanes enough to increase wealth: but where is the Preacher? and the meanes of grace, for the saluation of our soules.

Therefore seeing we ought, and must pray, *Thy Kingdome come.* Let vs pray vnto God often, that he would rule and raigne in our hearts, so by his holy Spirit: that sinne may no longer rule vs, nor wee bee ruled by our selues, but that God would rule and guide vs in all our wayes, so that in all things we may be ready to submit our selues to the holy gouernment of God: as *Saint Paul* writes, *That the peace of God may dwell in our hearts plentifully:* and with *Dauid*, that God would guide vs vnto the day of death: and then this will bring great ioy vnto vs, as *Zephaniah* speakes, when the King of *Israel* is in the midst of vs, then we shall see no euill. And withall, let vs often remember to pray, that there be no want of gouernment, but that God by himselfe may rule

Blindman,

and reigne in vs, that though the world loue loofenesse, and cannot endure this kingdome, yet we may be plicable and yeelding to be ruled by it. For as the blindman is best and safest, whose eyes being shut, follows his guide: so is euery Christian when they disclaime their owne wit, reason, and wisdom, and are ruled and guided by God in all things. Yea, the people of God neuer thinke themselves better, then when they be vnder the gouernment of God, and submit wholly to his will, and in so doing, let vs not be discouraged for our weakenesse and wants, for if we indeuour to doe this sincerely, grace (which at first in vs is like seed, because it must grow, not like straw which cannot increafe) will grow from a little, to greatnesse of stature, and proportion in time.

*Now there be three Motiues to moue vs to this subiection to the will of God.*

1

Deut. 18. 23.

2 Chron. 11. 8.

*Amitrofe, o quam  
multos habent  
Dominos, &c.*

The first is, If we will not haue God to be our King, wee shall be subiects and slaues in a worse Kingdome: as the Lord speakes by Moses, to perswade them to admit of Gods Kingdome: *Because thou hast not serued the Lord thy God with ioyfulnessse and with gladnesse of heart, for the abundance of all things, therefore shalt thou serue thine enemies which the Lord shall send against thee, in hunger, thirst and in nakednesse, and in want of all things.* So the Lord threatens his people with captiuitie, 2 Chron. 12. 8 for their sinnes, saying, *Neuertheless, yee shall be his seruants, that yee may know my seruice, and the seruice, of the Kingdomes of the Countrey:* So that if we will not be Gods seruants, we shall sure be subiects and slaues vnder to a tyrannous kingdome, a kingdome of many Lords: of which a Father speakes: *Oh how many Lords haue they, &c.* For if God be not our King, then euery foule lust, sinne, and temptation, will be our King to rule and gouerne vs at their pleasure. Therefore it is best to say with

*Thy Kingdome come.*

49

with holy *David*, Lord I am thy servant, &c. So I would *Psalm 116.*  
haue euery good Christian say, I haue no lord to rule ouer  
me but *Iesus Christ*: Come Lord and possesse me for thine  
owne.

Secondly, *Because of the comfortable fruits thereof,*  
*Paul* sayes of this Kingdome, that the fruits thereof are  
Righteousnesse, Peace, Ioy in the Holy Ghost; so that  
there is much comfort for a man to liue in this King-  
dome. We see that all the people of God, who most, or  
at all yeilded to Gods gouernment, to set him high in  
their hearts, they alwayes passed so much the more  
comfortably their time in this world: And againe, the  
more any of them withdrew themselues from this go-  
uernment of God, they became alwayes the more dis-  
tressed and miserably perplexed with troubles and  
dangers. So *David* saith, *As for me, it is good for mee to* *Psalm 37. 26.*  
*draw neere to God.* So *Hos. 2. 7.* the Church is brought  
in thus resolving: *I will goe and returne to my first bus-*  
*band, for at that time was I better than now.* So must wee  
say, when we haue gone astray; It was much better  
with vs, when we dwelt vnder the gouernment of  
God, therefore we will returne to that good gouern-  
ment againe. A Tenant, you know, as long as he payes *A Tenant,*  
his rent, and doth suite and seruice to his lord, all is  
peaceable and quiet with him, nobody can molest him,  
but if he deny to pay his Rent, and doe no suite or ser-  
uice to his lord, then the Bailiffes will be busie to ar-  
rest and straine his goods, yea many times to ceaze on  
his body: Euen so as long as we pay the Lords Rent,  
acknowledge his gouernment, be ready to doe suite and  
seruice vnto him, so long we shall find all peaceable and  
quiet, but if we faile in our duty, then must trouble and  
mischiefe come vpon vs.

Thirdly, *Because the Kingdome of grace, is the only road-*  
*way to the Kingdome of glory;* No man when he is dead

3

can come to raigne with God, vnlesse God first raigne in him, being aliuie in this world.

Title.

We see no man can enter into a Citie, vnlesse first he passe through the Suburbes thereof. So Heauen is the great City of the Saints, they all seeke and aspire to; the Kingdome of grace is the Suburbes thereof, by which we must passe: therefore there is a necessity to be in the state of grace here, ere we can hope to raigne with God in glory hereafter.

2

Thing we pray  
for, is for the  
kingdome of  
glory.  
*Cant. 2. 16.*

*Reuel. 22. 30.*  
*Rom. 8. 23.*

Impertinent.

*Dan. 4. 3.*

*Rom. 13. 1.*

Lame man.

The next thing we pray for in this Petition, is; *For the Kingdome of glory*: that God would make an end of the *Conflicting* dayes of sinne, and hasten the Kingdome of his deare Sonne, the Kingdome of glory. So the Church prayes. *Returne my Beloued, and be like a Roe, or a young Hart vpon the Mountaines of Bether*: So in the *Reuelation*, *Come, Lord Iesus, Come quickly*; and Saint Paul shewes, *That all the Creatures doe groane for this happy day of Christs appearance*: So that here, in the second place, we pray that the Lord would abolish and darken all the Kingdomes of this world: amongst whom the holy Ordinances of God appointed vnto them for peace, are abused to their condemnation. So in *Daniel*, This Kingdome of *Christ* is compared to a tree, vnder the shadow whereof, the beasts of the field might rest, and the birds of the ayre find shelter; Therefore the Apostle sayes, It is ordained of God, so that though we haue no cause to murmur or grudge at the kingdomes of this world, but to thanke GOD for them, yet we must know euery state hath his abuses, and so haue these. But as a lame man in a garden, though he cannot doe that worke which one that is perfectly able to walke can doe, yet hee serues, and is vsfull to speake, direct, and fray away birds, keeping much annoyance from the fruit thereof, which otherwise might be lost. So it is with worldly governments and states, though they be not so well ordered as they might bee, yet



yet no body can deny, but they fray away enemies, many dangers, and many rauenous birds that would elſe deuour vp the fruits of our labours. Therefore we pray not for the Kingdome of *Chriſt* in any deteſtation to theſe earthly kingdomes, but onely becauſe we preferre the Kingdome of *Chriſt* before them. We thanke God for the Kingdomes of this world, but we would much more be thankfull for the Kingdome of *Chriſt*. As men that uſe a Coach to bring them to a houſe, as ſoone as they come there, ſend away the Coach, as hauing no more uſe of it: So the Kingdomes of this world, be but as Coaches, helpes and furtherances to transport and carry vs to a better Kingdome, the Kingdome of *Chriſt*: where being arriued, farewell all the Kingdomes of the world.

A Coach.

The reasons why we preferre, and eſpecially pray for the Kingdome of glory are diuers. Firſt, *Becauſe in theſe earthly Kingdomes, moſt of vs are ſubiectts and inferiours,* but in the Kingdome of glory we ſhall be all Kings, no King in this world can be ſo glorious, but the pooreſt and meaneſt Chriſtian there ſhall be as glorious as hee; as Chriſt ſpeakes, *Matth. 19. 28. Verely I ſay vnto you, that yee who haue followed me in the Regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, yea, alſo ſhall ſit vpon twelue thrones, judging the twelue Tribes of Iſrael.*

Reasons why we pray, eſpecially for the kingdome of Glory.

Matth. 19. 28.

Luke 22. 30.

Secondly, *Becauſe many grieuances and annoyances are in theſe earthly kingdomes;* euen in the beſt of them, ſome Gall mingled with Honey, ſome Aloes with the Manna, ſome bitterneſſe with the ſweetneſſe of them. Therefore as the people could ſay of *Salomons* Kingdome (which was one of the beſt) that it was but a yoke, and too heauy for them to beare: ſo the beſt is but a yoke and many times a heauy yoke too, but in the ſweet Kingdome of Chriſt, there ſhall bee nothing

2

Math. 13. 41.

Reuel. 21. 4.

Bees.

offensue to vs; as it is saide of the Angels at that day: *And they shall gather out of his Kingdome all things that offend, saith our Sauour.* So it is said, *There shall bee no more sorrow.* Bees wee know bee driven from their Combes and Honey with a little smoake; euen so the vexations, puthers and smoakes, which wee finde on these earthly kingdomes, should make vs all long for that happy Kingdome of *Christ*, wherein there shall bee nothing to annoy vs.

3

Hebr. 11. 28.

Thirdly, *Because earthly Kingdomes, they yeeld vs peace and tranquillity, but for a time onely; for either they end or we end, and so all comes to nothing; But our happinesse in Christs Kingdome shall be for euer and euer: for when we haue liued a hundred thousand thousand yeeres in the full inioyment of it, wee haue more and more and more ages without end to possesse it: therefore Heb. 11. 28. it is called a kingdome which cannot be shaken; good reason then haue wee whose eyes he hath opened to behold this kingdome, to pray especially and groane for it.*

Now there be two wayes, whereby the kingdome of God may come vnto vs.

1 *Generally at the day of Iudgement.*

2 *Particularly, at the day of our owne death.*

1

Thing we pray  
for.

Reuel. 6. 10.

We pray for both these: First, that God would bee pleased to fold vp the times, make an end of this world, hasten the great comming of his deare Sonne: Thus the Saints cry vnder the Altar; *How long Lord Holy and true: dost thou not auenge our blood on them that dwell on the earth?* We know this kingdome of *Christ* cannot come, but first there must bee a dissolution of this

*Thy Kingdome come.*

51  
this world, when all the glory thereof must turne to nothing: (as Peter speaks) *The Earth and all the workes thereof shall be burnt up.* 1 Pet. 3. 10. God forbid therefore that the world or any thing in it should make vs loath to come to Heauen: rather let vs be contented to suffer the losse of all, so we come thither to enioy this happy and blessed kingdome of the Lord Iesus, for which we are commanded to pray. Which as we pray for, so must we be carefull to fit and prepare our selues for it, that when it commeth, it may come to our comfort, we all pray, *Thy Kingdome come.* But know, O man, if thou hast not fitted and prepared thy selfe for it, if thou dost liue in thy sinnes, if thou hast had no care, nor regard of reconciling thy selfe to Christ, for thy salvation, if thou hast not bene thoroughly washed ouer and ouer in the blood of the Lambe; Oh whensoever this kingdome comes, I foretell thee in the Name of the Lord it will come to thy cost, to thy ruine and vtter desolation in the day of Christ.

Therefore consider of this, all yee that liue in known sinnes without repentance: yea, pray (I say) that the Kingdome of God may come, and oh, what haue you to doe with the day of the Lord: This comming shall be sorrow, wee, confusion, darknesse, nay, Blacknesse of darknesse, and tempest vnto you for euer, and reiection from the presence of CHRIST: but if you would haue comfort of CHRISTs comming, liue well and be prepared for it with the *Wise Virgins*, hauing Oyle in your Lampes, and your Loynes girded.

Secondly, wee pray, that though this generall comming be deferred, yet that by death as by a close doore we may be let in into this kingdome. So that whereas the men of this world desire nothing more then to liue still here: hang, as it were, vpon the pleasures of this

Job 14. 14.

Eph. 1. 23.

life, saour nothing but of earth and earthly contentments: the true mortified Christian professeth another thing, he desireth to leaue all and goe home to Christ, as soone as may be; So Job, *If a man dye, shall he liue againe? All the dayes of my appointed time will I waite till my changing shall come, &c.* and Paul, Philip. 1. 23. professes, *I desire to bee loosed, and to bee with Christ, which is best of all.*

It is true indeed, that no man may desire the day of death out of discontentment with life, because of the trouble and crosses of this world: It was *Jonas* fault to doe so yet in two respects, one may pray for death, yea, his owne death.

Respects to  
pray for death.

1

First, *That we may make an end of sinning and offending GOD*, that whereas hee euery day breakes out in the dishonouring of GOD, which vexes and grieues him, hee may pray the Lord to shorten these dayes of sinne: with abatement of our dayes, so finishing our offences, as Saint Paul does: *O Wretched man that I am, Who shall deliuer mee from the body of this death?*

2

Secondly, *That wee may enjoy the blessed fruition of the presence of God, as his holy Angels doe.*

*Moses* you know, desired but to see the backe parts of God on the holy mountaine, for hee could not see his face and liue.

If *Moses* so desired to see but a glimpse of his glory, as it were through a creuice or a chinke; how much more excellent will be the shining of his face in full glory? therefore because euery day wee liue in this world, wee lose a day in Heauen, as detained from him, who is our true life indeed: wee may therefore pray, that as soone as may be, wee may finish vp our course in this world, and cry to be away, to goe home  
to

*Thy Kingdome come.*

55

to the house of our Father, to the possession of a better  
life the Kingdome of Glory, and happinesse pre-  
pared for vs, for which wee are taught to  
pray. *Thy Kingdome come.*

( \* . \* )

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3 P. E-

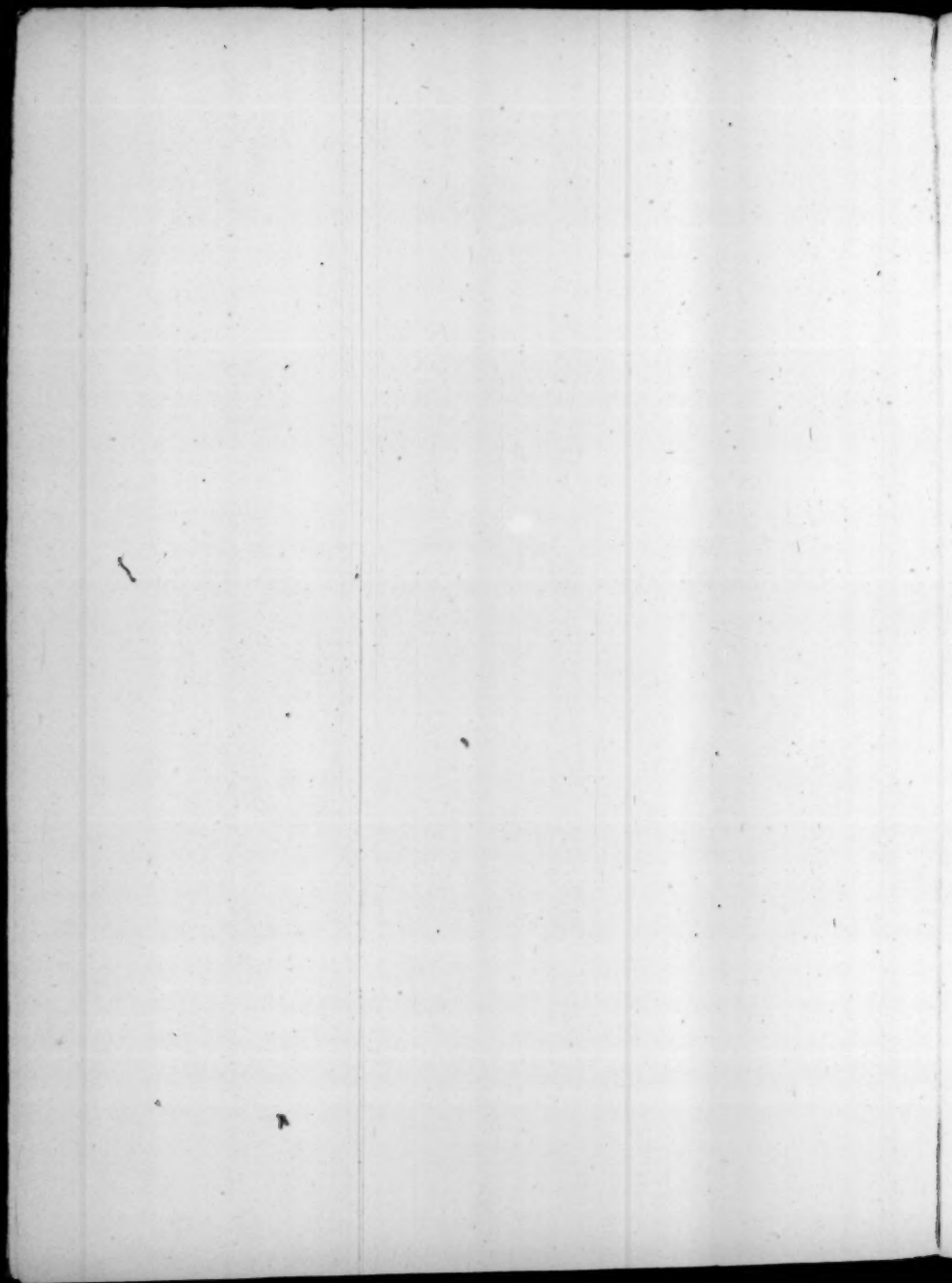
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### 3. PETITION.

*Thy will be done euen in Earth as it  
is in Heauen.*



We haue heard before, that in the first  
 Petition, we pray for the glory of  
 God, and in the second, for the means  
 of his glory, that is, that the king-  
 dome of God may come into our  
 hearts, and rule vs by his Spirit.  
 Now in this third Petition we pray  
 that we may be contented to submit vnto it, and be alwayes  
 ready to doe the Lords will, and not our owne. So that  
 whereas in the former Petition, we prayed for the in-  
 ward gouernment of God, the worke of grace, holy  
 motions, striuings in our selues, that the Lord would do  
 his part; now we pray that we may be willing to doe  
 our part, not resist this inward gouernment of God, bee  
 ready euer to yeeld obedience vnto it. All the Quest-  
 ion (as one sayes very well) betwixt God and vs is,  
 whose will shall be done, Gods will should, but man is  
 vnwilling to haue it so but aspires to haue his own will  
 for the rule of his actions, this is that which breeds all  
 the quarrell betwixt God and vs: Now our Sauour  
 Christ, he teaches vs in this Petition, to giue all the So-  
 uerainty to God, to take his part against our selues,  
 praying to doe his will, whatsoeuer may befall vs in  
 this

*Thy will be done in earth, as it is in Heauen.*

this world: Thus haue we the summe of the Petition, in which, three things are to be considered.

1 *Whose will must be done? Gods will.*

2 *What will of God we must doe?*

His reuealed will, that is, the will of God reuealed in his Word, his secret will being a thing referred to himselfe, the other, *quo ad nos*, belonging vnto vs, to follow as the rule of our actions.

3 *In what manner we must doe it? As the Angels doe in heauen.*

I  
Whose will  
must be done? Concerning the first, *whose will must be done?* It is the will of God, that will is it we all pray that we may doe, obey, submit to it in all our actions, and courses of life, so that this will of God may be the onely rule of our wils: Thus *Dauid* protestes: *I desire to doe thy will O God*: And againe, he prays: *Teach me, O Lord, to doe thy will*. As if he should say, I need no body to teach me to doe my owne will, but Lord instruct mee that I may doe thine. So the Apostle *Peter* exhorts vs for holy life, *Not to liue any longer in the flesh to the lusts of men, but to the will of God*: So that Gods will must bee the Ruler and Moderator of our wils all our dayes, bringing our will to Gods, and not Gods will to ours, as *Balaam* did. To this purpose Saint *Augustine* saith well  
Crooked stick. on *Psal. 44.6*. *If a man lay a crooked stick upon an euened ground, the stick and ground ill suite together, but the fault is in the stick*. In this case thou must not strue to bring the euened ground to the crooked stick, but bow the crooked stick euened with the ground: So it is betweene Gods will and ours, there is a discrepency and iarring betwixt them, but where is the fault, not in the will of God, but in our crooked and corrupt affections: in which case, wee must not seeke to bring Gods will vnto ours, but be contented to rectifie and order the crooked.

crookednesse of our will by the rectitude and Sanctitie of the will of God, which must be the rule of our willes; for which cause we pray, *Thy will be done, &c.*

Now this will of God is opposed to three other wills Will of God opposed by three other wills. which be in the world: First, the Diuell hath a will, which is euer a crossing the will of God. God would haue vs doe one thing, and the diuell would haue vs doe another. If once the will of God be knowne, by and by, it is easie to know the Duells will, because it stands in a meere contrariety and opposition to the will of God.

If any man obie& and say, I hope there is no man so *Obiect.* wicked as to doe the will of the Diuell..

I answer, it should be so; yet through corruption of *Ans.* nature, we are all naturally made to obey the will of the Diuell, more then the will of God. *Adam*, we see, when the will of God, and the will of the Diuell hung vp in an equall ballance by him, how soone was he ready to be guided by the Diuell, rather then to obey the will of God. And so the best of vs, howsoeuer we pray daily, *Thy will be done*; yet what a stirre haue we to bring our hearts vnto it, how gladly would we take a contrary course if we might, and haue Gods will another way of our owne?

I, but may some say, if there be such danger in the *Obiect.* Duells will, how shall it be knowne and auoyded?

I answer, very readily and easily, and that by exam- *Ans.* ple: if a man tell a lye, whose will is it? not the will of God, for he saith, *Put away lying*. But the will of the Diuell is lying, as it said of *Ananias*, *Act. 5. 3.* *Why bath Satan filled thine heart to lie?* *Ephes. 4. 25. Act. 5. 3.* So it is of swearing & oth. r prophanneffe, which is not the will of God but the

Hebr. 12. 16.

the will of the Diuell. The like we haue, *Hebr. 12. 16.* *Let there be no prophane person, as Esau, amongst you, &c.* and so in all the rest. So long therefore as wee liue in our sinnes against conscience, and will not repent of them and amend our liues, so long as we be thus giuen ouer to wickednesse, our wills stand in subiection to the will of the Diuell: as Christ said to the Iewes, *Ye are of your Father the Diuell*: So he who doth the workes of the Diuell, without doubt is at his subiection; this is the first thing we pray against, that we may not doe the will of the Diuill.

Iohn 8. 44.

2  
Ephes. 2. 3.1  
Reason.

Ierem. 44. 16.

Iohn 5. 40.

Reason.

Act. 27. 12.

Secondly, There is a will of the flesh, as the Apostle calls it, *Ephes. 2. 3.* *The fulfilling the will of the flesh.* Against this will we pray also, and that we may be enabled to bring our will in subiection to the will of God: for which there be two maine reasons; First, because our owne will is most crooked and corrupt, vntill God renue it; for the will of man vnrenued, doth extraordinarily resist the will of God. As the rebellious Iewes said, *Ierem. 44. 16.* *The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare of it of thee.* So Iohn 5. 40. Christ complaines of the Iewes: *But you will not come to me, that ye might haue life.* And *Psal. 36.* all the Psalmes shew so much, so that the will of man is apparantly rebellious, till God alter and change it by the power of grace. Therefore we pray that our will may be ouermastered by the power of grace, so as to submit to Gods will. Secondly, because Gods will is alwayes better then our will. Adam would needs haue his owne will in eating of the forbidden fruit, but I pray you whose will was the better? Gods will said, *Thou shalt not eate*: but mans will would needs eate. Now (considering the curses which came after) any foole can tell which was the better. The Mariners, *Act. 27. 12.* would needs haue their owne will, when they might haue beene in a safe harbour and sure Ha-

uen,

uen, they would needs put forth to Sea, well they did *Marriners*, so, but what was the end thereof? they all suffered ship-wracke and hardly escaped with their liues, though *Paul* told them of the danger: so is it with vs, for the most part we will haue our owne wils, though we mis-carry in our courses: and then we are faine to tell you (as *Paul* did the *Marriners*) *O my brethren, you should haue hearkned vnto the Lord, and obeyed and kept close vnto him, and so haue shunned this losse,*

Thirdly, There is the will of the world, which is still opposite to the will of God; for when the world wills vs such and such things, commonly God wills the contrary: therefore we must try and approue of nothing further then it agrees with the will of God: so that when any thing is determined or wished for, let vs haue a care to the warrant & lawfulness of it. The Diuels in the Gospel, you see, are charged to speake no more of the name of Iesus, because it was not the wil of God. So *Peter* and *John* answered boldly to the *Jewes*, *When it be right in the sight of God to obey you rather then God, iudge you.* So the three children commanded to fall downe before *Nabuchadnezers* golden Image, answered likewise: *Be it knowne to thee, O King! that wee will not serue thy gods, nor worship the golden image which thou hast set vp.* So that I say, whatsoever the will of man commands, we must alwayes looke to the will of God, and hold our selues vnto it, as the onely rule of all our actions and courses: Thus when we pray, *Thy will be done*, it is in opposition to these three wils.

- 1 *The false and wicked will of the Diuell.*
- 2 *The corrupt and crooked will of the Flesh.*
- 3 *The peruerse and abusing will of the World.*

So a true Christian in all estates ought to pray, *Lord grant that I may not guide my selfe by these wills, but that I may be alwayes ready to be directed by thy will: And so I haue done with the first point, Thy will be done.*

The

2  
 Thing, what  
 will of God  
 must be done.

*Deut. 12. ult.*  
*Psal. 119. 105.*

Marriners.

Pole-starre.

*Iohn 5. 39.*

*Iosh. 1. 8.*

Statute booke.

The second thing to be obserued in this Petition, is, *What will of God must be done?* Not the secret will, but the reuealed will of God in his Word; for herein the Diuell vscth great art and cunning, contrary to Gods will, to buzze in mens heads, many intricate and secret things, vnder the colour of art and deepe necessary knowledge, leauing the principall matters and maine points. But we must know, that it is the reuealed will of God, not his secret will must be the rule of our liues; As God speakes to Moses, *Deut. 12. ult. You shall doe onely that I command you.* And *Psal. 119. 105. It is said by the Prophet, Thy Word is a lanthorne to my feet, and a light to my pathes.* Thus whatsoeuer the secret will of GOD bee; let vs alwayes hold to that will of GOD reuealed in his Word: doing as Marriners when they are at Sea, who when they haue no direction to sayle by, cast vp their eyes to heauen, and are altogether directed by the Pole-starre: So must wee doe in all our actions, thinke of no other guide or direction, but the bright starre of the holy Word of God, which will safely conduct vs to the heavenly City. Wherefore, because this will and Word of God, must still be looked vpon as our Compasse, let vs labour to know it, and be acquainted with it, that we may be fitted to be aduised by it. To this purpose Christ saith, *Iohn 5. 39. Search the Scriptures for they are they which testifie of me:* Vnto which Saint Paul addeth, *That they are able to make vs wise vnto saluation:* and *Iosh. 1. 8.* he saith, *Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, &c.* Most men, you see, will haue a booke of Statutes in their houses, and if they be to do any great matter, they will doe nothing before they looke on their booke; euen so, because the Bible is the Booke of Gods Statutes, the best men should get this booke into their houses and read it themselves, or get others to reade for them, that thereby they may first know



*Thy will be done in earth as it is in heaven.*

63

know the will of God, and then practise to performe it. Whereby you see what a great fault it is amongst vs, that such a Christian duty is so much neglected. Therefore let vs labour to correct this corruption in our selues, and so pray that we may doe the will of God: first, labouring to know it, and afterwards putting it in practise. Now, as depending vpon this,

*There are foure speciall wills which God requires  
in his Word.*

*It is the will of God that wee should bee penitent for our  
sinnes: to which end God speaks by the Prophet Eze-  
kiel, As I liue, saith the Lord God, I desire not the death* *Ezek. 33. 11.*  
*of a sinner, but that the wicked turne from his way and line,  
&c. So 2 Pet. 3. 9. It is said, God is patient towards vs, 2 Pet. 3. 9.*  
*and would haue no man to perish, but that all men should  
come vnto repentance: so you see it is the will of God  
that we should repent vs of our sinnes, that howsoever  
we cannot doe our duty liue as we should, yet alwayes  
to grieue at our hearts, be wounded in our soules, that  
we haue offended God, and cannot doe as we ought.  
They say that wounds which bleed, will the sooner* *Bleeding  
wounds.*  
*heale, but when a man hath a grieuous wound, and  
does not bleed, there does vsually great danger follow.  
So it is in a wounded conscience which bleeds: when  
we are sorrowfull, lamenting weeping, mourning, and  
meditating of our sinnes, then comfort followes, but  
when no remorse or repentance followes for sinnes  
which offend God, this is very dangerous.*

*Secondly, It is the Will of God that we beleene in Christ: 2*  
*As 1 Ioh 1 5. 23. This is the Commandement, that wee be-  
leue in the Name of his Sonne Iesus Christ. For though* *1 Iohn 5. 23.*  
*we be sinners, and infinitely guilty in our selues. yet it  
is the will of God, that we should lay hold vpon the  
promises of Grace, and imbrace life and saluation.*

Ee

Shipwracke.

offered vnto vs in the person of his deare Sonne. Men in a shipwracke, be glad to lay hold on any thing that may bring them to the shoare; so must wee doe in the dangerous shipwracke of our soules, cast both our armes about Iesus Christ crucified, and killed, that he may bring vs safely to our heauenly Countrey.

3

Thirdly, *It is the will of God that we should liue a sanctified, and a heauenly life, here in this world.* As *1 Thes. 4. 3.* *This is the will of God, euen our sanctification:* for because hee is willing to come amongst vs, and remaine with vs, he would haue vs forsake our sinnes, and keepe both body and soule, as a pure Temple for his holy Spirit to dwell in; for if *Balthazar* was so seuerely punished for abusing the vessels of the Temple, dedicate vnto GOD: what shall wee bee, if wee defile and contaminate the Temple of the Holy Ghost.

4

Fourthly, *It is the will of God that we beare patiently and quietly, all the crosses and troubles that God sends vs:* as *Peter* sayes, *It is better (if the will of God be so) that ye suffer for wel-doing, then for euill-doing.* And so because this is also a part of the will of God, compose your selues quietly and meekely to vndergoe the troubles and crosses that God sends.

Luke 22. 42.

Thus Christ prayes, *Luke 22. 42.* *Let this Cup passe from me, neuerthelesse, not my will but thy will be done.* So saith *David*, in that great crosse of his chasing from the Crowne: *Behold, here am I, let him doe vnto me what seemeth good in his eyes.* So when we pray (*Thy will be done*) the speciall care is to consider of these foure things: which if wee pray for, let vs labour by all meanes to performe the same; for what a strange thing is this for a man to come before GOD in prayer, to lift vp his hands and eyes vnto heauen, intreating that Gods will may be done, and yet haue no care to doe it,

it, being vnwilling to repent of finnes, and to lay hold on the promises of Christ? to which purpose it was a waighty speech of a learned man: *Wee may as well spit vpon CHRIST, buffet Him, beate Him with roddes, bow before Him, with cursed mocking, say, Haile King of the Iewes, &c. as kneele in His Charch, in our Pew, and say (Thy will bee done) and yet neuer haue any care to doe it; but grieue God with our finnes, adde wickednesse to wickednesse, day by day, neuer thinking of reconciling our selues, and examining our hearts and consciences, to reformation and newnesse of life.*

The third generall part of this Petition, is; *In what manner wee must doe the will of God?* You see wee pray that we may doe it in Earth, as they doe it in Heauen, that is as the Angels and blessed Spirits doe it which are in the presence of GOD, and the reason of this is, because (as we haue heard before in all duties) the manner of a thing (in regard of gratefull acceptation) is as much as the thing it selfe. 3  
General thing  
in the Petition.

As if one build a man a house, yet if he doe not build it to the minde of the owner, if it bee too high or too low, too wide, flat, or such like, he thinks all his charges lost. House.

So if one plough a field, what is all his labour and paines, if it be not to the will of his Master? So in holy duties, howsoeuer we doe the will of God, yet if wee doe it not in such and such manner as God prescribeth, he will not accept it. Yea, Schoolemen say, that the ground of this is, because *The manner of the thing is as well commanded as the thing it selfe.* Field Plough-  
od.  
Modus rei cadit  
sub precepto. So Jeremy, *Cursed be he who doeth the worke of the Lord negligently.* Though it be the worke of God, yet cursed is hee, yea, (so much the more) if hee doe it negligently, not in such sort as he should.

It is said of Noah to his praise, that hee not onely did all things, but also in the very same sort and manner

*Thy will be done in earth as it is in heauen.*

*Neb. 8. 5.*

as the Lord had commanded. *Moses* was commanded to doe all things according to the patterne shewed him in the Mount, this is that we pray for in the last clause of this Petition.

In which two things are especially to be considered.

- 1 *Why the Lord fetcheth vs a Patterne from Heauen, and not rather from good men in this World?*
- 2 *How, and in what manner the Angels doe the Will of God?*

Concerning the first, There are sower speciall Reasons of it, why the Lord fetches vs a Patterne from heauen, rather then from Earth.

I

*Psal. 14. 14.*

*Ma. 64. 6, 7.*

*Philip. 2. 2.*

*Marriners.*

First, *Because a rare example doth most moue vs.* Few examples in this world be rare, and those few that be, are so darkened and clouded with contrary examples, that they hardly moue vs. To this effect *Dauid* saith, *The Lord looked from Heauen, and saw, that none did good, nor not one.* So *Isa. 64. 6, 7.* the Prophet brings in the people confessing, *Wee haue all been as an vncleane thing, and our Righteousnesse is as filthy cloutes, &c.* And hee concludes, *for there is none that stirreth vp himselfe to call vpon thee.* Yea, also of this Saint *Paul* complaines, *affirmatiuely, Philip. 2. 2.* *For all seeke their owne, and not that which is Iesus Christs:* So because there is such a rarity of good examples in this world, therefore our Saviour *Christ* sends vs as farre as Heauen, to take our example from thence: as *Marriners* on the Sea, who are alwayes guided by the Starres, because they want in the Sea firme markes to direct them home to their owne Countrey. So must we doe, because we want firme and sure examples in this world, to raise vp our thoughts by into heauen, and mount vs beyond the clouds: we must take our patterne from those blessed Spirits and powers that continually doe serue in the presence of God.

The

*Thy will be done in earth as it is in heauen.*

67

2

The second is, because these few examples that are in the world, be not pure and perfect, but haue their defects. Saint Paul (as I haue said) likeneth the examples of holy men, to the cloud that led the people out of Egypt, which had two parts, one bright, another darke, somewhat to be followed, somewhat to be declined. Now because the corruption of our nature is such, that wee are more prone to imitate euill then good, to follow David in his sinnes, rather then in his teares, to follow Peter in deniall of Christ, rather then in his repentance, therefore to helpe this, our Sauour Christ directes vs to the example of holy Angels which be pure and perfect.

3

Thirdly, Because these earthly examples be but of men terrestriall, like vnto our selues. But Angels be the most noble spirits of God, the glory and beauty of all creatures: so that the direction is forcible; If Angels eleuated and lifted vp to such a high degree, be alwayes ready and willing to doe the will of God, then much more we that be men much meaner and lower then they be. Saint Paul tels vs, that God when he bringeth his first begotten Sonne into the world, he saith, *Let all the Angels of God worship him*: why giues hee such a charge vnto Angels? was there any doubt, but that the Angels were ready to stoupe and doe seruice to the Sonne of God? The answer must be, that it was especially, to raise vp men to doe the like: that if the most noble spirits of God, fall and sinke downe at the feet of Christ, then much more, we that be but dust and ashes, wormes-meat, and wretched men, must be still ready to fall before him, and to doe him seruice. Thus our blessed Sauour in this place, shewes how prompt and ready the holy Angels bee to doe the will of God, and therefore doth the more incite and stirre vs vp to bee like them.

Fourthly, That we may make our conuersation heauenly,

4

Ecc 3

while

*Thy will be done in earth, as it is in Heaven.*

Phil. 1. 20.

Ephes. 2. 19.

How the Angels doe Gods will.

Psal. 103. 20.

Psal. 119. 36.

while we be upon earth; That though our bodies be here vpon ground, yet that we might conuerse aboue the Starres, amongst Angels and Archangels, and all the blessed spirits continually attending to doe Gods will. According as Saint Paul speakes, Phil. 1. 20. But our conuersation is in heauen, from whence also we look for a Saviour, euen the Lord Iesus Christ, &c. And of men thus eleuated, he sayes, Ephes. 2. 19. Now therefore wee are no more strangers and sojourners, but Citizens with the Saints, and of the household of God. Thus, as I say, though we lue vpon earth, yet in affection, we must labour to be ioyned to this heauenly troope of Caelestiall and blessed spirits, which attend to doe the will of God.

The next thing to be considered, is; *How the Angels doe the will of God?* and in what manner: for seeing Christ hath set them for our example, it is good for vs to know what altitude and height wee must aspire to, and ayme at, though we be not able to reach it. Now there be many wayes for our imitation, wherein Angels performe the will of God.

First, *They doe the will of God in purity of affection;* not for any by-reasons or respects, but in sincere obedience onely, because it is the will of God; as it is said by the Prophet David, Psal. 103. 20. *Yee Angels that excell in strength, that doe his commandments in obeying the voyce of his word &c.* So must we performe the will of God in purity of affection, because it is the will of God; onely desiring to please him in doing thereof. Thus Saint Pauls exhortation is, Ephes. 6. 6. *That we doe the will of God from the heart.* And Psal. 119. 36. saith the Prophet, *This I had because I kept thy Precepts.* So our care must be to doe that which he commands in soundnesse of heart, without any worldly respects. Many times, indeed, men doe the will of God, but it is not out of any purity of affection to Gods will, but because it is for



for their owne profit, and brings them worldly ease, false comfort or some other respects, as *Pharaoh*, who would let the people goe, not in any obedience vnto God, or because God had commanded it, but in hope of his own ease. The like of *Abner*, *2 Sam* 3. Who thought to establish the Kingdome to *Dauid*, not in obedience to God, but to maintaine his owne greatnesse and power, and out of priuate reuenge vpon others.

Secondly, *Angels* doe the will of God with readinesse, neuer disputing or reasoning vpon the matter, but as soone as they vnderstand it to be the pleasure of God and his will, by and by, they are ready to performe it. So *Ezek* 9. 7. As soone as the Angels had their charge, *Ezek* 9. 7. by and by they went forth to performe it. And *Daniel* *Dan* 3. 16. 8. 16. No sooner did the voyce command *Gabriel* to make the man vnderstand the vision, but he came and stood neere vnto him. So must we doe, neuer to dispute or debate the matter, pretending excuses, but as soone as we know his will, by and by addresse our selues to performe it. So did *Peter*, *Luke* 5. 5. When hee was commanded to let downe his net, and you know the successe, they were scarce able to pull in the net, for the multitude of fishes. So the Governours seruants, *Iohn* *Iohn* 2. 7. 2. 7. When Christ bid them fill the pots with water, (which he turned into wine) neuer reasoned nor disputed vpon it, but did as they were commanded. So *Psal.* 118. 44. It is foretold of that change to be wrought by Christ: *As soone as they heare of me, they shall obey mee.* *Psal* 118. 44. Thus must we adresse our selues to doe the will of God, with all readinesse in euery thing. But if wee examine our selues, we shall finde such a strange backwardnesse and reluctance in our hearts; how vnwilling bee wee to come to this duty, what adoe hath the Lord with vs, as is wonderfull, ere we can be brought to learne this lesson: how oft doe we flye off and yeeld to sense and reason? Well, we must learne to see, discerne and pray  
Ec 4                      against



*Thy will be done in earth as it is in heauen.*

against this vntowardnesse in our selues and that *GOD* would giue vs more true iudgement and vnderstanding, with cheerefull willingnesse to doe what he commands vs.

3

*Iohn 4.34.*

*Gen. 22.12.*

*Psal. 119.16.*

*Psal. 4.7.*

*Ezekiel 3.14.*

Thirdly, *Angels doe the Will of God with delight*; that is, take singular delight and comfort in doing of it, so must we endeavour to doe it with delight and ioy; like as *Christ* speakes of Himselfe, *Iohn 4.34. My meat is to doe the will of him that sent mee, and finish his worke.* And it must not be grievous in *Abrahams* sight for the Childe and the Bond-woman to be turned out of doores. So we must not thinke it enough to do good duties, but also looke that wee haue speciall delight in doing of them; as *Dauid* professes, *Psal. 119.16. I will delight my selfe in thy statutes, &c.* And *Psal. 4.7. Thou hast put gladnesse in my heart, more then in the time when their corne and their wine increased.* But now this is our sinne, that though in many things wee are content to obey *God* and to doe his will, yet we doe it with so little delight or spirituall ioy, with such irkesomnesse, tediousnesse, and vnwillingnesse, that wee endanger all the grace of our well-doing. In this case it fares with vs, as it did with *Ezekiel*, who saith of himselfe: that he went in the bitternesse and heate of his spirit. So, though we are contented to goe, that is, to doe as *God* wils, yet it is with that repining and backwardnesse, that it looseth the benefit of the action.

4

*Dan. 9.21.*

*Deut. 6.*

Againe, *The Angels with earnestnesse and intentionnesse doe the will of God*; they doe not freeze in their businesse; but bend all their strength about it. So *Dan. 9.21.* sayes, *The Angel came swiftly flying vnto me*; so must we doe the will of *God*, not coldly and idly, but with all our intention and power; yea, this should also moue vs, in that this is the commandement of the Lord. *Thou shalt loue the Lord, with all thy heart, with all thy soules,*

*soule, and with all thy might.* Thus much also *Dauid* confesses, *Psal. 119. 4.* *Thou hast commanded vs to keepe thy precepts diligently.* Many indeed doe the will of *God* in shew, but coldly, loosely, lastly with dead affections, there is no life in their obedience, nor spirit in their prayers, how then can they thinke that *God* will accept of them. He that strikes vpon a little Violl, and would know whether it bee sound or not, hearkens to the sound, for if it giue but a dull sound, if the ringing bee not shrill, he knowes that there is some cracke or flaw in it: So it is with vs in our obedience, when we giue but a dead sound, be not shrill, full of spirit and life; and when good duties come but slacke and coldly from vs, certainly wee haue some dangerous cracke and flaw within vs, against which wee must pray and seeke for reformation.

Sound Violl.

Fistly, *They doe the will of God with constancy and continuance;* not at one time, and neglect it at another, but they are alwayes ready and seruiceable. So must wee bee ready to doe at all times, and in all places. As *Dauid* prayes, *Psal. 119. 33.* *Teach me, O Lord, the way of thy statutes, and I shall keepe it vnto the end.* So *Psal. 4. 4.* *18.* the Church professes, *Our heart is not turned backe, neither haue our steppes declined from thy way.* And *Luke 1. 75.* It is said we should serue him all the dayes of our life, in holinesse and righteousness. Indeed, for a fit or a spirt we can be content to doe so, heare the word, and frame our selues to some good courses, but to walke on in a constant course, and doe the will of *God*, as well at one time as another, this is hard: for commonly men doe by their Religion, as great men doe by their Retainers on Feast dayes, they come vp, and are all put in filkes and veluets, commanded to attend: but as soone as the time is past, they are sent to the Countrey againe, to slouen it as they did before. Euen so doe we in our courses of Religion, when a great day comes, a Communion

5

Retainers.

*Thy will be done in earth as it is in hea uen.*

munion day, or such like; then we get on all our deuotion, wee are ready to doe some seruice vnto GOD, we seeme to trimme vp our affections, and to attend with the best as liue the life of the righteous; but as soone as that time is ouer, by and by we be gone: Lord who heares of vs, till there be the like occasion: This is one of our corruptions that we must pray against.

6

*Sixtly, Angels doe the will of God wholly: in integrity, not in one part and neglect an other: but doe as it is said of the man who had the Inkehorne, Ezek. 9. 11. Lord I haue done as thou hast commanded me. So must we not make a conscience of some things, and leaue the rest vndone, but doe all so farre as frailty will permit, For all his wayes were before mee, (saith holy David) and in another place. Then shall I not be ashamed, when I haue aregard vnto all thy Commandements.*

*Isa. 18. 22.*

*Psa. 119. 6.*

Here wee are to take notice of the common course of the world, for there is no body so vilde and wicked, but is content to doe some part of the will of God. But when it comes to any strait or narrow search, to let all goe, and submit our will to Gods will in all things; Here is that hard tryall which makes vs flye off. *Pharaoh* could be contented to doe one part of the will of God, to let the people goe: but to keepe backe the women and children: at last he would let all the people goe, but not the Cattell: therefore *Moses* tels him, wee will not leaue so much as a hoofe behind. The Lord will haue all or nothing; so let vs say in our strivings against sinne, not a hoofe must be left behind, not a sinne, not a corruption, but all must be hated, forsaken, left off, in Gods seruice and for Gods sake.

*Obiect.*

Here some may obiect, How can we come to bee so strict, as to doe all?

*Ans.*

I answer, we must endeavour and strue though wee cannot

cannot come to perfection of obedience; yet such a resolution must be set vp to doe all, being humbled and sorry that we can doe no better.

Againe, we may, and must doe this, to abstaine from grosse finnes which duls the conscience, and deadens it in time: and then for the other frailties accompanying our life; Wee shall finde God a mercifull Father (vpon our confession) pardoning and passing by all our infirmities: when wee indenuour truely to doe

his will; as here we pray: *Thy will be done in earth even as it is in Heauen.*

( \* . \* )

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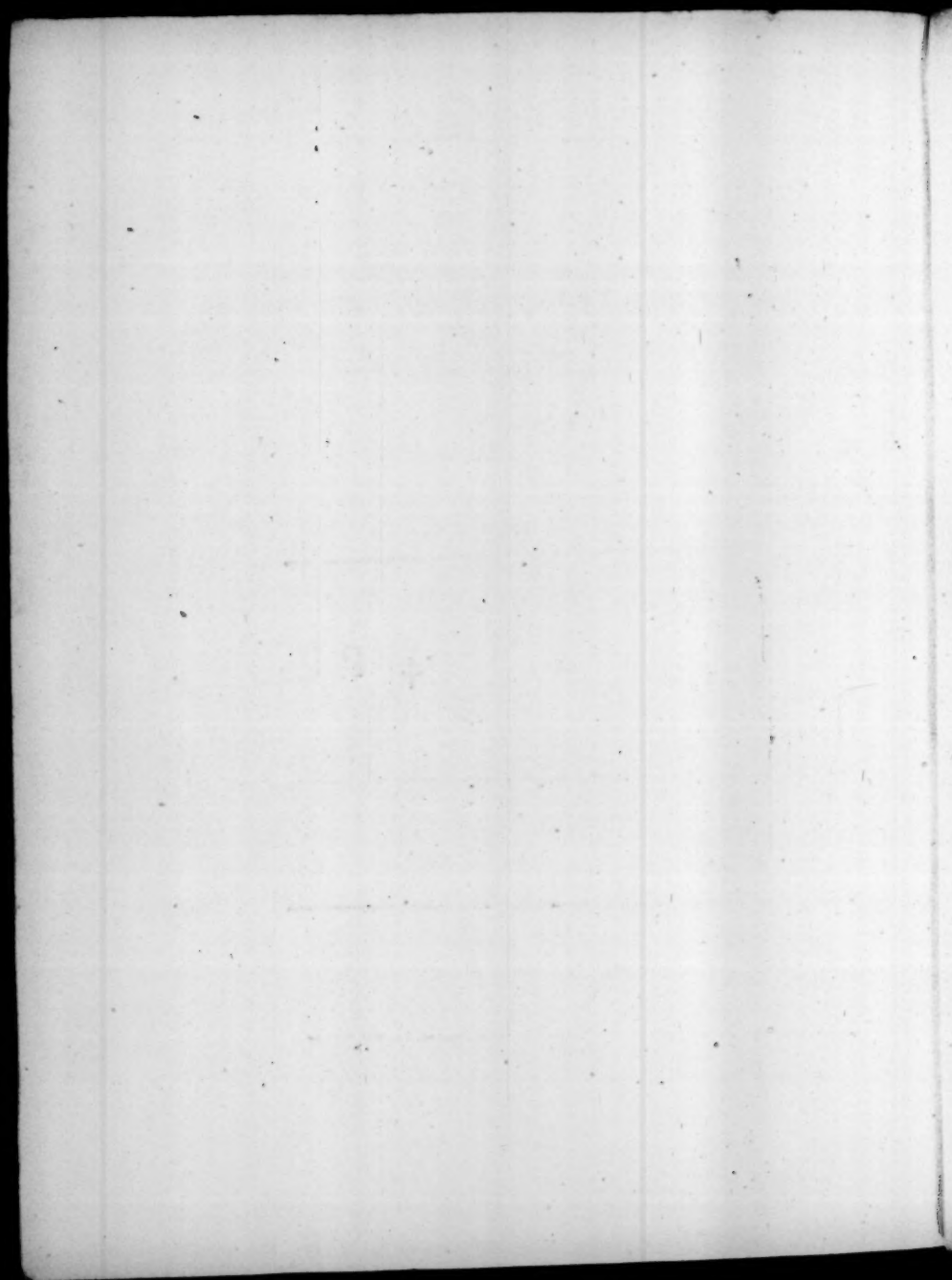
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#### 4. PETITION.

*Giue vs this day our daily  
Bread.*



Herein before I come to the Petition, I must first speake somewhat of the order. Hauing in the three former Petitions, prayed for the glory of God, we are here taught to pray for our owne good, that God would giue vs all things needfull for this life: by which order of the Petitions, our Sauour Christ would teach vs two things.

1. *To Order,*

2. *To moderate our care in the things of this life.*

For the first, touching the ordering of our care, for things of this life. Religion doth not exclude all care <sup>To order our</sup> for our selues, but onely to bring it in due order, that we <sup>care.</sup> may goe the right way to speed. First, caring for those things which belong vnto the Lord, then afterwards prouiding for such as belong vnto our selues. We may seeke our daily Bread, but we must seeke it in due order, wee may not seeke it before Gods glory, Gods Kingdome, Gods will, but first the one, and then the other. Questionlesse, the thinking of our daily Bread, is not vnlawfull, yea, euery thing belonging to this temporary life,

Matth 6. 33.

Luke 10. 42.

Abrahams Ser-  
uant,

life, may be lookt after : but first Gods glory must weigh downe all, as Christs Counsell is; *Matth. 6. 33. First, seeke the Kingdome of God and his righteousness, and all other things shall be aduinftrred vnto you.* So Christ saith to *Marta, Luke 10. 42. One thing is needfull, God must haue the first place.* We reade that *Abrahams* seruant, when there was meat set before him, would not eat till he had done his Masters businesse, which hee came for : and when he had once dispatched that, then the Text saith, *He did eat and drinke.* So must wee doe in the businesse wee come for, concerning the glory of God, *the Kingdome of God, &c.* When wee haue done that, we may rest with the better conscience, and looke vnto our selues for our daily Bread, and ordinary comforts of this life.

But the world are quite contrary, they beginne with the care of themselues, their owne delights, ease, and pleasures : and then if any ouerplus remaine, or haue any spare time, they can be content to looke out a little for the glory of God. But you see our Saviour Christ would heere rectifie our thoughts, and order our care in these things.

2  
To moderate  
our care.

Water to a  
Mill.

Secondly, *To moderate our care* ; that we doe not desire our daily Bread in any sort rashly, but onely with subordination to the best things, so farre forth as may stand with the glory of God, the Kingdome of Christ, and the doing of his will : and so farre forth as these temporary things may be a furtherance and a helpe vnto those better things. As a man wanting water to driue a Mill, must not too greedily open too many Springs and Sluces, for feare of glutting and damming it vp : So must it be with our wants in this world ; for an ouer-hasty desire and indeuour to satisfie them may quickly drowne vp our care for spirituall graces, not caring what becomes of the glory of God, so wee may inioy our base contentments. Wherefore our Saviour  
shewes



shewes that the care of these earthly things, must be with subordination to Gods glory.

Why we pray  
for daily bread  
before remission  
of sinnes.

Another point to be considered, is, why we first pray for our daily Bread, and afterwards for the pardon of our sinnes? for in all reason, one should thinke that the pardoning of sinnes, being most necessary should be first, and then the other? I answer, there are two Reasons of it.

First, *Christ condescended herinto our weaknesse, and would graciously, first dispatch vs of our worldly care, and Reason, feare of wants, that hauing earthly things supplied, wee might haue the more leisure to attend and be better prepared for the heauenly.* Because many times we are so disturbed and incombred about earthly things that wee haue little care for heauenly thoughts, which in that estate be vnwelcome vnto vs, hauing but bad entertainment.

As the Woman of *Samarita* was so troubled about the Fountaine water, *Iohn 4. 10.* as she could hardly hearken to conceiue of the water of life which Christ spake of. And as the children of *Israel* hearkened not vnto *Moses*, by reason of the anguish of their spirits, so it is with vs in our troubled thoughts, for the things of this life. Wherefore our Lord hauing a regard to this our weaknesse, would first ridde vs of the care of these earthly things, that we might with the more care and attention, apply our selues to heauenly.

A second Reason is, *That by experience of the smaller things, we might climbe up to the hope of greater.* For at first, men be not easily perswaded of the Remission of sinnes, and high Mysteries of eternall happinesse, but must be brought to it by steppes and degrees. Therefore our Saniour worketh vpon vs in this place with a secret wisdom, that by finding God to be good vnto vs,

*Giue vs this day our daily Bread.*

Vessell tryed.

vs, in food and rayment, the things of this life, we might learne to rest and relie vpon him for a better life to come, for it is a sure thing, that he who will not trust vnto God for meat and drinke, and such like, will not trust him for the saluation of his soule, and hee that thinkes that G O D will stand with him for a piece of Bread, will neuer beleue that God will giue him pardon of his sinnes, and heauenly glory; Christ therefore would haue vs begin at the smaller, that finding the Lord fauourable and friendly in these lesser things, wee may be drawn to conceiue, that he will be as graciously inclined in greater matters. As a man that would try a vessell; first, he puts water into it, and such meane liquor; And then if it hold water well, he is the more bold to trust it with Wine, or *Rosafolis*, and the like. So when we finde God to be good vnto vs, in the meaner things of this life, this makes vs the more bold to relye and rest vpon him for greater things belonging to eternall saluation.

Now to come to the Petition it selfe, therein are diuers particulars to be considered.

- 1 *What it is that we pray for? ( Bread. )*
- 2 *Of whom we aske it? ( Of God. )* Lord doe thou giue it, meaning, if God doe not giue it, we shall neuer haue it.
- 3 *By what right? ( Of Free-gift )* we doe not deserue it, but pray, doe thou giue it vs good Lord.
- 4 *What quantity of Bread wee pray for? ( Daily Bread )* onely so much as is sufficient to sustain vs for a day.
- 5 *Whose Bread we pray for? ( Our owne )* not bread of others.

6 *For whom we aske ? ( For our selues and others. )*

7 *For how long time ? ( Oncely for a day. )*

( *Gine vs this day our daily Bread.* ) Concerning the first thing we aske, *Bread*: herein we are to consider.

1 *The Extent of the Tearme,*

2 *The Limitation of it.*

First, for the *Extension* of the Tearme, by Bread our Sauour Christ doth not meane, that God should giue vs bare bread and nothing else. But by *Bread*, he meanes all things else, as needfull to mans life, as Bread is, so that whatsoeuer is comfortable and helpfull to the life of man is here couered vnder the name of Bread, as wee see, *2 Sam 9.7.* *David said to Mephibosheth, and thou shalt eate bread continually at my Table;* Thereby meaning all things concurring to the comforts of this life. So *Isa. 4.1.* *We will eat our owne bread, and weare our owne garments, &c.* That is liue of our owne prouision, get all things needfull for this life. So that by Bread heere (as in many places of Scripture) our Sauour Christ meanes all manner of comforts of this life. For wee know that many haue bread, yet if they haue not other good blessings of God, houses and harbour, fire and water, sleepe, health, and rest, they may for all that perish: therefore when we pray for bread, we pray that the Lord will giue vs whatsoeuer is needfull to sustaine our weake and fraile life in this world.

And for the *Limitation*, we know that bread is a necessary and a needfull thing. It is not a frivolous thing of superfluity, that we may well want, but a most necessary thing: wherein our Sauour Christ hath heere so bounded our desires to guide them to needfull things onely, Bread, or that which is as needfull as Bread: so that if we once goe beyond the compasse and reach of bread, if wee desire a thing that is not needfull, a super-

*Psal. 78. 18.**Iam. 4. 3.*

fluious thing to nourish vanity and pride: then we may not expect that the Lord will giue vs that thing which we pray for, because, being not Bread, it is out of the compasse of the Lords grant: of which the Lord complains, *Psal. 78. 18.* of his people. And they tempted God in their heart, by requiring meat for their lusts. So *Iam. 4. 3.* He teils vs why Christians aske and haue not: *Yee aske and haue not, because ye aske amisse, to spend vpon your lusts, &c.* so that our Sauour Christ by limting vs to Bread alone, teacheth vs to aske only things needfull at the hand of God.

*Obiect.*

But why doth the Lord heere mention Bread onely, and nothing but Bread?

*Ans.**Gen. 28. 20.**1 Tim. 6. 8.*

I answer, this is to teach vs, that if God giue vs nothing but Bread onely, yet wee must be contented; If God giue more, we must be more thankfull. but if the Lord abridge our dyet and bring it to bread onely, that is, to so much as will maintaine life and soule together, (as we say) yet we must be contented, because wee haue as much as we pray for. So *Iaakobs* practise and prayer was, *Gen. 28. 20.* And will giue mee bread to eate, and cloathes to put on; as the Apostle wils vs, *1 Tim. 6. 8.* When we haue food and raiment let vs therewith be contented, all ioyning here with Christs precept for our direction.

2

Secondly, *We aske it of God, Lord doe thou giue vs our Bread,* wherein we are to take notice of two things.

- 1 *Of our dutie, that we seeke for Bread nowhere, but at the hands of God.*
- 2 *Of our weakenesse and frailty, that haue nothing of our selves, but what God giues vs.*

3

Concerning the first, wee haue many examples in Scripture, to teach vs to lift vp our eyes and hearts to hea-

heauen in prayer, looking for nothing else-where: that belongs to the comforts of this life. For saith *Dauid*, *Psal. 136. 25. It is he which giueth food to all flesh.* So *Psal. 136. 25. Psal. 145. 15. The eyes of all waite vpon thee, and thou giuest them meat in due season:* Thus all good things are to be sought for from God. What a wretchednesse is then amongst men of this world, and grieuous sinne, when they haue any sicknesse lamenesse, strange diseases, or vnlookt for accidents, they doe not seeke God for their daily Bread, or mitigation of those things by prayer, or humbling themselues before God: but runne to Sorcerers, and Witches, and vnlawfull meanes, as though the Diuell were more mercifull then God, or Hell more ready to afford them comfort then Heauen: O the end of such is fearefull, as that of *Saul*, whom the Lord is said to haue killed, because he asked counsell at a familiar spirit. Some other examples there be to this purpose, but I passe them. But the summe is; as wee must beg all good things from God, so learne we, though the Lord doe not by and by giue vs, yet to tarry his leisure, and not to repine or murmur at any thing. Moreouer, we must alwayes acknowledge, that all the bread we haue, (though our cup doe ouerflow) comes from God, we haue no bit of bread, nor the least comfort wee haue, but all comes from him vnto vs; as *Dauid* confesses, *Pf. 23. 5. Thou dost prepare a table before me; and againe, He filled the hungry soule with goodnesse.* Thus as all Riues come from the Sea, and in all Countries discharge themselues into the Sea againe: So all blessings come from God, and must returne to him againe, with thanks and acknowledgment.

*Riues Sea-running.*

In the next place, wee are to take notice of our owne *weaknesse and frailty*, that we are not able to supply one bit of bread into our selues, with all our wit, wisdom, skill, and cunning prayers and labour, vnlesse God doe giue it. The Diuell perswaded our first Parents, by

See for this,  
August Sermon. 43  
De plenitudine  
Dei.

disobeying the Lord God, that they should be as gods : but now we may see what goodly gods we are, that we be not able to supply one bit of bread vnto our selues, with all our cunning and skill vnlesse God giue it, and prouide it out of the treasury and rich store house of his goodnesse and mercy. All I say is, to set out the state and condition of the very best of vs in this world though we carry our selues neuer so high, yet we are not able to put a bit of bread in our mouthes, vnlesse God giue it, for euery bit we receiue is of God, though we impute it to our owne industry and policy.

*Quest.*

Heere ariseth a question. *Why we doe pray for Bread,* seeing the most of vs haue bread enough already in our store, and houses.

*Ans.*

To which I answer, there are two things to be considered in Bread.

- 1 *The substance or quantity of Bread.*
- 2 *The vertue and power thereof*

*Isa 3. 1.*

Which the Scripture termes the staffe of Bread : as *Isa. 3. 1.* *Hee threatens to breake the staffe of bread.* Now though wee haue the substance, yet if wee haue not the staffe of bread with the power we are neuer the better, for without Gods blessing, there will be no more feeding and nourishing in it, then of a very stone, yea, as good take a mouthfull of grauell, as a mouthfull of bread without Gods blessing vpon it, otherwise wrath attends it as *Psal 136. 15.* it is said, *so He gaue them their desire,* but withall *he sent leauinesse into their soules.* And so, though we haue bread, yet we must pray GOD to blesse it vnto vs, or else we shall be neuer the better for it. This is a point which most of the world know not, they thinke that if they haue bread in their houses, and tables, all is safe, they neede not pray to God for Bread. But if wee would consider that all these things come to nothing,



nothing, vnlesse the Lord afford a blessing vnto it, and breathe vpon them with sweetnesse from his mouth, this would make vs doe our duty, and pray heartily vnto God to blsse our bread, and to giue it.

Thirdly, *By what right wee demaund our bread?* wee doe not challenge it of duty, or right, but pray that God would giue it of his free goodnesse and grace: so that herein we professe our owne sinfulness and guiltiness to be such, in regard of sinne, that we be not worthy of one drop of drinke, or bit of bread, nor can by any meanes procure it to our selues. For euery day by our sinnes wee forfeit all we haue to God: dispossesse our selues of all right and title to that, or the least and meanest blessing of this life; therefore vnlesse God doe giue it, and release vs of the forfeit, and admit vs into fauour, we be but intruders vpon his blessings, which teacheth vs two things.

First, that seeing we be worthy of nothing, we therefore acknowledge the Lords goodnesse and mercy in itt that we haue great and many blessing (who yet if wee haue but a bit of bread, inioy more then we deserue, and a great deale more then we can challenge) be not therefore forgetfull of this blessing, but confesse from whence it comes: with good *Jaakob*, *Gen. 32. 10.* *I am Gen. 32. 10.* not worthy of the least of all thy mercies. So *Dauid*, *2 Sam. 7. 8.* *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto:* Thus must we doe considering our great vnworthinesse.

If we be not worthy of a piece of bread, then much lesse of the ioyes of Heauen: for if wee cannot deserue our bread at the hands of God, much lesse can we be able to deserue euerlasting life.

The Papists thinke they can deserue with their works, and so make themselves worthy of heauenly glory,



Rom. 6. 23.

glory, God not giuing it as a gift, but as their iust wa-  
ges and hire. But our Sauour Christ shewes that God  
doth giue vs our daily Bread freely; yea, and therefore  
shewes that God doth much more freely giue vs Hea-  
uen: as Rom. 6. 23. *But the gift of God is eternall life  
through Iesus Christ our Lord.* Away therefore with the  
Pride of the Papists that dare challenge Heauen as a  
due.

4

Gen. 28. 20.

Prov. 30. 8.

Shippes.

Fourthly, *How much Bread we pray for?* (Daily  
Bread) No much onely as may be sufficient, wee doe not  
pray for an excessiue quantity of bread, but we pray to  
the Lord to giue vs so much as is needfull, fit to sustaine  
our weake and sinfull nature. The children of Israel de-  
sired meate for their lust, not their hunger; and when  
they had it, inioyed it not, but the wrath of God came  
vpon them, therefore we must take notice of this, and  
learne to moderate our desires, to desire only so much  
as is sufficient for vse, and no more, as Iaacob does, Gen.  
28. 20. *If thou wilt be with me and keepe me in the way that  
I goe, and wilt giue mee bread to eat, and rayment to put on,  
So Agur, Pro. 30. 8. Remoue farre from me vanity and  
lies, giue me neither pouerty nor riches: Feed me with food  
conuenient for me.* Thus there must be a holy moderati-  
on of these things. Chrysostome saith well, *Shippes that be  
lightly burdened, easily passe through the Seas, and are many  
times without dangers, but they that be ouer-laden, are ready  
to sinke vpon euery storme.* So it is when men moderate  
themselues in the things of this life, they passe through  
this life with lesse danger: are the fitter and more con-  
tented to go home to their heauenly country. But when  
they ouerlad the ship of their bodies, taking in more  
then they can carry: inioy more then they can tell how  
to dispose of, they are ready to sinke, and to cast away all  
their precious Merchandize. Therefore let vs pray to  
God to giue vs sufficient bread and no more.

O the corruptions of our life, what excesse, is now  
crept

crept into this world? men are not content with great matters, but must abound euen to exceed others, nay, we neuer cease till wee haue wrested all out of other mens hands, got all the money out of their purses, all the goods in their houses: but take heed of this: low Meddowes or Marshes, when they came to be ouer-  
 flowered, and the water to stand in them, breed nothing but Frogges and Toades, that continually creepe and annoy them. So it is with our hearts, howsoeuer otherwise fruitfull and capable of some goodnesse, yet if once they come to be ouerflowen with couetous desires, and grow muddy and mycry, as standing pooles, they will breed nothing but frogges and filthy lusts, sinnes that croke and cry to annoy and terrifie vs. Now because by Bread (as you haue heard) we vnderstand all things needfull for the sustentation of this life, we must learne also not onely to refraine our dyet, but to keepe a moderation in all things appertaining to this life, and hold our selues close to good order and temperate sobriety that our desires be not like a sea which hath no bounds nor bottome. *Esa* (though a prophane man) could say, *I haue enough my brother*, but our corruption is other. *Esa*. wife, we cannot be contented with any measure, whatsoever we haue, is not sufficient: Nay, though we haue enough, yet still we desire more and more, wee can neuer be filled. The Lord complaines of this, *Isa*. 5. 3. *Woe* *Isa*. 5. 3. *be vnto them that ioyne house to house, &c.* And *Habakk*. *Habakk*. 2. 5. Hee paints out a proud man that neuer keepeth at home, who enlargeth his desire as Hell, and as death, and cannot be satisfied, but gathereth vnto himselfe all Nations. So Saint *Bazill* in treating of a couetous man, saith, *That he neuer ceaseth day nor night, nothing satisfieth him, no bounds containes him, but takes hold of all, and turnes all into it selfe, as swift Riuer arising from Swift Riuer, small beginnings, by little and little, exceedingly increase, till at length, with force and violence they not onely breake over their bankes, but beare downe whatsoever they meet with:*

Covetous  
man,

Mice,

Indenting.

So it is with the covetous men, &c. But we must learne to repress this affection in our selves, and pray to God for an orderly moderation in all things. One saith well, *That a covetous man is like a Mole, digging and labouring, when all that he hath digged, he gets upon his shoulders*: So whatsoever such men have got, it lies heavy upon their conscience, puts them in paine: and becomes a heavy load for them to carry vnto the Throne of Iudgement. And as Mice besmeared with Bird-lime, creepe vp and downe, gathering a great deale of dust and filth, or other fit matter to burne: and so lighting on any fit occasion are vndone by their owne doings, so it is with a number of men in this world, they scratch and scrape, and when all is done, it is but stickes and strawes which they gather, to increase the fire of their owne condemnation everlastingly.

There is yet one thing more to be considered in this matter, a point worthy the noting. That *whereas we pray for a quantity of Bread, yet we do not determine how much*. Wee doe not say, Lord giue vs so much and so much bread, to teach vs all to leaue the particulars to the Lord, wee pray to be contented with that which He in his wisdom doth determine. A man may indent with a friend, as the man in the Gospel: *Lend mee five loanes*: but none of vs may indent with God, but referre all to his assignation and appointment. As a man making challenge to a field, yet is contented to referre the matter to friends, and stand to their award: so much the rather, if they be iust and wise, how much more ought we to submit all vnto God.

5

The fift thing is, *Whose bread we pray for*? Our owne bread, not the bread of others, but we pray to God to giue vs our owne bread. Now our owne bread is that we haue faithfully and honestly laboured for in our Calling, well got by lawfull meanes, and no more. This is that which the Lord promiseth as a blessing vnto his people,

people; *Pfal. 128.* 2. *That they shall eate the labour of* *Pfal. 128. 3.*  
*their hands,* Thus the Apollle, *2 Theff. 3. 12.* Commands *1 Theff. 3. 12.*  
euery one to worke with quiernesse, and eate their owne  
bread; so that there are two kinds of Bread vnlawfull.

1 *The bread of idlenesse.*

2 *Bread of the fatherlesse and wickednesse.*

The first is, when a man hath no Calling, no imploy-  
ment, no ability to doe businesse, and yet is idle, mispen-  
ding his time, and is carelesse of himselfe, this man  
doth not eate his owne bread, because he doth nothing  
to make it his owne, &c.

Secondly, the Bread of wickednesse and of the Fa-  
therlesse, when a man doth by oppression, deceit, cofe-  
rage, and such like, eate vp the Bread of others, yea  
bread of the Fatherlesse, and of the poore, and of the ho-  
nest; this also is none of his owne bread, and so cannot  
be eaten with peace of conscience; therefore let vs  
looke to eate of our owne.

The Diuell came to Christ in his hunger, and would *Matth. 4.*  
haue had him turne stones into bread, hee could not *Stoness.*  
preuaile with Christ but he doth with many men. In-  
deed when men get bread by vnlawfull meanes, by ly-  
ing, cozening, deceit, &c. then they not depending vp-  
on Gods prouidence in lawfull meanes, do turne stones  
into bread, and take the Diuels counsell, not being ru-  
led by God as they should. Wee read *Isa. 11. 7.* In that  
great change to be wrought vnder the Gospell, It is  
said (amongst other things) *The Lyon shall eate straw*  
*like the Oxe:* Meaning, that then where that change is  
truely wrought, they shall be so farre from feeding and  
rauening vpon others (as formerly) that they shall eat  
straw, be easily pleased: and brought to a better confor-  
mity, being contented with mean, & their own things.  
So a man truely conuerted and brought into the King-  
dome of Christ, will rather eate straw, feed meanely.  
be

be contented with what God allowes him, then by any vnlawfull meanes come by his food.

*V. 11.* Thus you see we pray for our owne Bread, that wee may prouide bread orderly for our selues, and not liue vpon others, or vse vnlawfull meanes. The Poets say, that *Aeolus* gaue *Ulysses* all his windes in a boxe, who when he was asleepe, thought it had beene gold, and so opening the box, let out the winds, w<sup>ch</sup> had like to haue lost all their liues and put them in danger of drowning. So many times it is when men will not bee contented with their owne; by doing wicked practises, and performing vnlawfull actions, they raise vp stormes and tempests against themselues, euen many times to put their liues in danger. Therefore let vs bee contented with our owne things.

6 Sixtly, *For whom we doe pray?* For others as well as our selues; (*Gine vs our daily Bread,* ) which word hath a double relation.

1 *Respectiue to that which went before.*

2 *To the rest of the members of Christs body.*

Which is, first vs that haue hallowed thy Name, vs that desired thy Kingdome might come into our hearts; vs that had care to doe thy will, Lord *gine vs our daily Bread*: So that this Petition is conditionall, as if hee should say, Lord if we haue done these things, then *gine vs our daily Bread*, then feed vs, then Lord *gine vs all things needfull for our life*. But if wee haue done nothing for thee, then we dare not claime that thou shouldest doe any thing for vs, for howsoeuer thou hast promised to do vs good, yet we must feare thee, and first Honour thy Name. As *Psal. 34. 9. Feare the Lord, yee his Saints, for nothing wanteth to them that feare him*. So that first wee must obey and please him, ere we may with boldnesse, vse the promises to our comfort: for with what face can wee stand vp and lay claime to Gods promises, when

when we haue not performed the conditions, and are not qualified like those parties and persons the promises were made vnto? as Iehu said to Iehoram, when hee demanded, *Is it peace Iehu; what peace (said hee) so long as the whoredomes of thy mother Iezabell and her witchcrafts are yet in great number?* So may I say, so long as men dishonour God, haue no care of his glory, loue of his Kingdome, no desire to doe his will, how doe they looke to haue their daily Bread, their peace, or things needfull for this life.

A second relation is, *To the rest of the members of Christs body;* and so wee are taught to pray, not Lord giue me; but, Lord giue vs our daily Bread: So that a Christian man must not regard himselfe onely, but in a fellow-feeling of other mens miseries, hee must pray for their wants as well as his owne. The couetous man he had rather say, Lord giue mee Bread, then giue vs Bread: but the true Christian, extends his care and loue vnto the whole body of Christ, whereof he himselfe is a member. As *Abraham* sitting in his tent doore, in the coole of the shadow, pittied them which were traueling in the heate, and was ready to refresh them: so it is with euery true Christain, they are tender-hearted and haue a simpaty with others miseries. So we see in Nature, when the Sunne shines vpon these inferiour bodies, if solid bodies when they reflect their beames they cast their light and heat vpon other bodies that are nearest about them: but if they be empty and hollow bodies, such as haue no solidity, they take all into themselves, and reflect not: So it is in this case, they that be sound Christians onely possessed with power of grace, they cannot hold any goodnesse to themselves, but are ready to reflect it, and make others partakers of it: so must our labour and care be: not be hollow and false, but sincere and true affecting the good of others, as of our selves.

The last thing to be obserued in this Petition, is, for how



how long time we pray for bread: *But a day onely,* (*Giue vs this day our daily Bread,* ) of which there be three Reasons.

Little birds.

First, *To teach vs to depend vpon God from day to day;* because we vsually rest not in the present blessings of God vpon vs, but are euer calling and contributing for the time to come. Therefore our Sauour Christ setteth this downe to preuent our carking and caring for the things of this life: for if from day to day the Lord giue vs bread, we must be contented, and leaue all the prouision for future times vnto the Lord, who gaue his owne people Bread, but for a day onely, *Exod. 16.* That they might altogether depend vpon Gods goodnesse and heauenly care from day to day. The little birds (as we all know) when they haue dined, know not where to suppe, and when they are fed one day, they know not where to feed the next, and yet God prouides for them, and if God remember and fauour them, much more may we rely vpon his care and mercy towards vs: perswading our selues, that he who feeds vs to day, will feed vs to morrow, this weeke, next weeke, this yeere, next yeere, and so for euer as we trust in Him.

*Exod. 12. 11.*  
Pascheouer  
eating.

Secondly, *To teach vs to liue exceeding carefully, as if our last day were come:* for our life is so vncertaine and hangs by such a slender thred, that wee know not how soone it may be broken and gone, and therefore our Sauour Christ would haue vs liue exceeding carefully and watchfully ouer our selues from day to day euen to our last.

The people of Israel wee know doe eate the Pascheouer with their loynes girded, as men ready to depart at a short warning, so must we eat our dinners and suppers, as ready to depart and take leaue of this world at all times or whensoever the Lord will haue vs.

Thirdly, *That euer day we may come to God in prayer:*

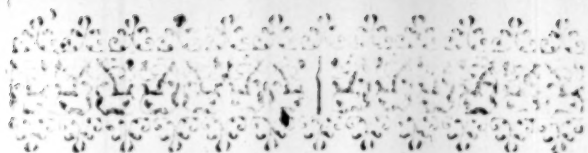
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to be not a day from him, for if we made our suites before men onely, we would attend their pleasures, much more must we wait vpon God: wee may waite like when the day is past our patient is expired, and our grant ended, till we haue renewed it againe to that euery day (as we haue said) we are taught to come to God in prayer, to renew our Petents and grants of blessings, that God may extend his mercy vnto vs. For it is the corruption of the world, yea, of our conuersion, that we would not come vnto God once in a moneth, nay, not in a yeere, if meere necessity do not drine vs. Therefore our Saviour Christ hath stinted this Petition to a day onely, that euery day we may learne to sue vnto God, to haue communion with him, in begging the things of this life: that so wee might be led the more happily vnto those eternall better things of life euerslaing: and so to be led by the vse of these weake temporary refreshments, to the feeding vpon that bread of life, which the Sonne of man doth giue his Saints and seruants. So much shall serue for the fourth

Petition: come we now to  
the fift.





## 5. PETITION.

*And forgive vs our debts, as we al-  
so forgive our debtors.*

**O**Ur Sauiour Christ (as we haue seene) in the three first Petitions, teacheth vs to beg those things tending vnto the glory of God, and the meanes, conducing vnto the same: and in the three last, to begge for our owne good things, tending both to the comfort of this life, and of that to come: as the forgiveness of sinnes, a sanctified and a holy life, assisted by the power of grace.

In the former Petition, we haue heard on what conditions and how we ought to beg for the good things of this life, which as things necessary, tend especially to the bodily preseruatiō of health and life. Now here in this 5<sup>th</sup> Petition, we come to the good of eternall life, and this is either the grace of *Iustification* in this Petition, or the grace of *Sanctification* in the next: which yet is no further good, then as we apprehend and bring home the comfort of it. The world in their ignorance doe usually say, *Who will shew vs any good?* Meaning, a good Lease, Purchase, or bargain, not knowing any good beyond the good of this life: But there is a further good to be aimed at for holy Deuotion proceeds a little higher, saying *But Lord lift thou vp the light of thy countenance*

And forgive vs our debts,

tenance vpon vs. Lord let mee haue the feeling of thy fauour, and of the forgiveness of my finnes: and grace to liue well in thy fauour, hating sinne, and I shall reioyce in it as my chiefest portion. So I say, after the good of this life, our daily Bread, we are here willed to pray for the good of a better life, pardon of our finnes, and then grace and strength against them.

But before I come to the Petition, two questions must be answered.

- 1 Why there is but one Petition for earthly things, and two for heavenly, that is: (daily Bread) and in the other. First, Pardon for finnes: Secondly, For graces against them.
- 2 Why this Petition is linked to the former, by a coniuunctiue particle ( Give vs this day our daily Bread ) And forgive vs our finnes. Which close coniunction we find not amongst the rest.

For the first I answer, it is for two speciall reasons. First, Because the Lord would not haue vs too carefull for worldly things, but to be holy and heavenly minded, as much as may be: that we might be discreet in our demands, and not dwell too long vpon earthly things. It is the custome of the world, (who vse to pray) not to care how long they continue their sute for daily Bread, being pleased to conclude all vnder that, as *Josh. 7.* 14. The Lord complaines, *They assemble themselves for their Corne and Wine, the things that they only thinke on and care for, so as they could be contented continually to pray for them.* Wherein our Saviour Christ perceiving a naturall corruption in vs, would therefore haue vs soone to haue done with this thing, and by and by to adresse our selues to better, to seeke more pertinent matters, pardon of sinne, saluation of soules; strength, and means to liue holily, without which, all the rest would turne to nothing, though we had as much as  
Sea

Sea and Land could afford vs: so that as Birds which Birds dipping.  
dippe into the Sea to get their food, soare vpagaine  
and quickly rise, lest they should dull their wings, and  
wet their feathers that they cannot flye: So in our  
prayers, we must take heed that we doe not diue too  
deepe into the world, bringing our affections so low,  
as we cannot mount and raise vp our heauy hearts to  
the contemplation of those heauenly blessings and  
graces as the Lord would haue vs.

Numbers of men though they seeme likely in this  
world, yet are like the Lead and Plummets of a Clocke. Plummets of a  
that continually driue downe ward, and had need still Clocke.  
to be wound vp. So it is with vs in praying for spiri-  
tuall blessings: we decline and draw downe-wards,  
so much to the world, as we are heauy and dull in rai-  
sing vp our selues towards heauen. Let vs then reco-  
uer our selues, and raise vp, and winde our hearts vp,  
and our thoughts as high as heauen, to the loue and me-  
ditation of heauenly things.

In a Garden, you see when men haue store of heauy Mould min-  
mould. they mingle it with Chalke and Sand to make gled.  
it high and lighter: so when our thoughts be heauy,  
earthly, and lumpish, our Sauour Christ would haue vs  
lift them vp with the cogitation and thinking of better  
things. In the Law, things that crept vpon all foure,  
were forbidden, yet if they had feet to leape vp withall, Creeping  
they were iudged to be cleane. Euen so, how soeuer some things lea-  
thoughts are about the things of this world, our Trades ping vp.  
and businesse, yet if we haue legges to leape vp with,  
that we can raise our hearts to God, and better things;  
when we come to pray and prostrate our selues before  
God: it is not to bee condemned, they may passe for  
cleane well enough.

But if they alwayes creep on the ground, if neuer rai-  
sed higher then the earth, if no good thoughts of God,  
if no looking vppward to better things. O then no doubt  
they were vncleane: not legally vncleane as the beasts

were, but really vncleane in the sight of God and his holy Angels.

Sanctuary  
weights,

2 Secondly, *To shew vs, that our care must be twice so much for heavenly things as for earthly:* wee must haue twice as much care of our soules, as of our bodies: begging of inner spirituall, then temporall things. In the Law, the waight of the Sanctuary was double, to the common waight, which was to shew that the Lord must alwayes haue double waight in matters that appertaine to the Lord. in the saluation of our soules: in all such things, double waight, double care, double indouour: but how cleane contrary is it with the world, who lay all the bent of their care vpon earthly things, and their indouour for transitory things of this life; whereas we are taught by our great Teacher, alway to ouerweigh our earthly cares with more heavenly meditations, that thus hauing quieted our consciences, we may the more safely goe about our worldly affaires.

2  
Question answered,

I  
Answered.

Againe, to the second question, I answer, this is annexed to the former Petition to shew vs two things.

First, *That pardon of sinnes is as necessary as our daily Bread:* Therefore with praying for Bread, wee are taught also to pray for pardon for our sinnes and offences. So that it is very necessary to haue these two ioyned together, that whensoever wee pray to GOD to put meat in our mouthes: wee alwayes remember that there is more excellent things to bee lookt after, then this temporary food: the pardon of sinnes, with hope of euerlasting life in Heauen.

This is the reason why our blessed Sauour so closely ioyned these together, that the thought of this temporary Bread might moue vs to desire the Bread of Life, for which cause Christ would haue these two Petitions connected together.

The

The *Jewes* (badly enough in other things) say well in this: A woman takes two children to Nurse, the one is a very meane one, deformed, crooked. blinde, and not likely to liue long; the other as goodly a child as may be, beautifull, well-fauoured, and likely, infinitely, to out-liue the other. Now the foolish woman, who bestowes all her care, diligence, and attendance vpon the worst childe, and neuer lookes vnto the best, must needs be ignorant and very foolish in so bad a choyce, and so great a neglect.

Childe nurse;

So is it with vs, wee haue taken two children to nurse, our Body, and our Soule, they be the children, and the Soule, we know, is infinitely better then the Body, more beautifull, and of longer continuance; and yet like the foolish Nurse, wee bestow all our care, labour, and paines about the worst, wee are all for the body, care little for the soule, which yet must liue when the body shall die. But our blessed Saviour would haue both children lookt vnto, the Body respected, the soule remembred, wherefore he strictly connects and ioynes these two Petitions together.

Secondly, this Petition was so connected to the former, to shew: *That though God giue vs our daily Bread,* 2  
*yet if we haue not pardon of our sinnes, all the Bread of the world can doe vs no good.* For it is a sweet and most comfortable thing to the conscience, to be perswaded of Gods fauour in the forgiveness of sinnes. For if one haue all the variety of good things in this world, though his meat be *Manna* from heauen Rayment as precious as *Aarons Robes* his life as long as that of *Methusalem*, his strength as *Sampson*, Beauty as *Isabel*: Glory, Wisdom and Riches, like *Salomon*, yet if he haue not this Petition granted him, which *Christ* here speaks of: *The pardon of his sinnes*, all is lost all is nothing worth: yea, in terrour of conscience, all is displeasing and uncomfortable.



*And forgive vs our debts,*

*Tertul. quid pro-  
diſt Regnum ali-  
mentum ſi ad  
Gehennam paſ-  
ſet.*

*Tower con-  
demned men.*

*Pſal. 50.*

For ſaith Chriſt, *Matth. 16. 26.* What ſhall it profit a man to winne the whole World, and loſe his ſoule, or what ranſome ſhall a man give for his ſoule? This queſtion Tertullian demaunds: What will all thy dainty diſhes availe thee, if they doe but feed thee to the fire of Hell? Therefore remember to ſay, Lord give me daily Bread, but O! Give me alſo pardon of my finnes; for vnleſſe I haue a feeling ſenſe of thy fauour, and hope of heauen, all things elſe are nothing vnto me. We know that condemned men in the Tower, who haue goodly lodging, lie well, great attendance, yet haue poore, or no comfort in all this; when they daily expect to be brought forth to execution. Euen ſo it is with all the magnificence and glory of this world, there is no comfort in any part thereof, without the forgiuenesse of our finnes: one muſt goe to hell. The rich Glutton (we read) when he was in Hell, how ſoever he poſſeſſed all things in this life, and was glorious in eſtimation and riches, yet afterwards they profited him nothing; nay, they were the greater corraſiue vnto him, as he had formerly ioyed and ſlowed therein: who found by woſull experience, that one drop of Chriſts blood, one Dramme of the forgiuenesse of finnes, had done him more good, then all his infinite wealth and ſtore of money. Let vs then all pray with David, *Pſal. 50.* Caſt me not away from thy preſence, and take not thy holy Spirit from me, give me, With daily Bread, forgiuenesse of finnes, and howſoever thou deale with me in the things of this World, yet let me haue the comfort of the ſaluation of my ſoule.

Hitherto of the entrance into the Petition, and the queſtions touching the ſame; In the Petition it ſelfe, three things are to be conſidered,

- 1 *A Confeſſion.*
- 2 *A Requeſt.*
- 3 *A Condition.*

In the confession three things are to be observed  
of vs.

- 1 That every sinne is a Debt.
- 2 That we be all fallen into this Debt.
- 3 That we be not able to pay this Debt.

For then we would neuer pray to haue this debt forgiven, if we were able to pay it.

First, concerning the *Confession*, wee acknowledge sin to be a debt, ( for by debts here are meant sinnes ) as The Confession.  
Christ in another place teacheth his Disciples, *Luke 11.* Luke 11-4.  
4. *And forgive vs our sinnes.* So the debt we speake of, is the debt of sinne: which for two causes is compared to a debt.

First. *Because it ariseth after the manner of a debt;* for as a debt (as we know) ariseth vpon the non-payment of money, and not performance of that which is due: so because we haue not rendred vnto the Lord that which is his due, not payed him that seruice, loue, honour, obedience, &c. that we owe him, being mightily behind with him; Hence it is, that we come to be mightily indebted vnto the Lord, being so farre in arrearages vnto him, and so sinne ariseth in the first place, after the manner of a debt.

Secondly it is compared to a debt, *because it bindes vs to a debt;* for as a debt bindes vs either to payment, or to punishment to content the party, or to goe to prison, so doe our sinnes binde vs either to content the Lord in his Iustice, or to vndergoe eternal damnation so that there is but one of two wayes to escape Iudgement, either to content diuine Iustice, or to vndergoe punishment. And yet the debt of sinne is a worse debt then any other, for it is not a money matter to be imprisoned for, but this casts him into Hell, for euer and euer. Indeed

deed the Law hath beene stricter, for a man that made not payment of his debt, was to be sold, his wife, his children, and all he had. Amongst the *Parthians* the Lawes were more cruell, for if the debt were not payed, euery creditor was to take away so much of his flesh, as the debt came vnto, but these were courtes barbarous and cruell. Now by the lawes we see, to be cast in prison is the punishment inflicted for a debt. But for the debt of sinne, we shall not only be cast into prison, which is Hel, but there suffer paines and torments, eatelesse and endlesse.

Another thing is, that sinne is not like a debt we owe in this world, for many a man, though not able to pay his debt, or not able to pay the interest for the time, yet may deuise some meanes to auoyde and shift it off by a tricke, pretend danger in the way, or conscience in the businesse, or if all faile he may die, and then no body can compell him to pay the debt, but no man in the world can shift off the debt of sinne.

1 First, because God is able to proue euery debt that we owe him, he hath it in a booke, as *Iob* speakes, Chap. 18. 23. *Mine iniquitie is sealed up as in a bagge.*

2 Secondly, wee cannot sue for such a Protection as the power of Princes giue in this world; there is nothing able to protect vs from the Lord.

3 3 There is no flying away: that wil not help vs neither, for we can flye no where from the Lord, though we flie vnto Hell: for, saith the Prophet, *Psal. 139. 7. Whither shall I goe from thy spirit, or Whither shall I flie from thy presence? If to heauen, thou art there, If to Hell, thou art there also, If I take the wings of the morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me, &c.*

Fourthly,

Fourthly, Death cannot free vs from the debt of sin, for howsoever by death wee are out of the Usurers hand, yet wee cannot escape out of the hands of God. Therefore let vs make this vse of it. *Fear him* (saith our Sauour) *that when he hath killed the body, can cast both soule and body into hell*: so that of all debt, the debt of sinne is the most grieuous, wherefore let vs bee carefull about all things, to auoyde and get out of this debt. A man that loues quietnesse and peace, cannot abide to runne in debt, O how carefull will he be to shunne it, he will liue hardly and poorly, goe thinne, and liue of his owne; so must we doe, if we loue our owne peace and quiet safety, auoyd this grieuous debt of sinne by all meanes. Especially, in age take heed we continue not in this wofull debt. But doe as a man doth when hee comes into an Inne, calles for no more then hee means to pay, for though hee see a great deal of good cheere before him in the house, yet hee considers what his meanes and ability is, for otherwise, if he neuer thinke of it, but calls, in for all he sees without thought how to discharge it, when the reckning comes, and he not able to pay, it is shame vnto him, besides the danger of imprisonment; so fareth it with vs, it is good to take vp no more then we are able to pay for: but howsoever we see a number of goodly things in this world, which may allure vs, and set our desires on fire, causing expence of money, let vs take heed of being in debt: especially of this debt of sinne, the worst of all other.

Peace louers

Inne.

The second thing in this Confession, is, *That all men run into this debt of sinne*: yea, and very farre, for which wee pray not forgive vs our debt, but forgive vs our debts, because there are a great number of them. So that here is a plaine confession, that we are all sinners, and grieuous sinners, euen the best of vs, for this is not a prayer for some of the worst, but for the holy Apostles, the Disciples of Christ, yea, for the whole Church dis-

Iam. 3. 2.

1 Iohn 2. 2.

Iob 9. 3.

Psal. 143. 2.

1 King. 8. 46.

perfed all the world ouer. So faith, *Iam. 3. 2.* In many things we sinne all: and *1 Iohn 2. 2.* Chriſt is ſaid to be the propitiation for our finnes, and not for ours onely, but for the finnes of the whole world. And *Iob* confeſſes, If he would contend with God, hee could not answer him one of a thousand: So *Dauid* prayes, Enter not into iudgement with thy ſervant, O Lord, for in thy ſight ſhall none that liueth be iuſtified. Yea, and *Salomon* in his prayer, *1 King. 8. 46.* confeſſes, That there is no man who ſinneth not. Thus we ſee that no man liuing is exempted from this debt of ſinne.

Uſe 1.

Micab. 7. 9.

The uſe hereof is, to humble vs before God in regard of this debt of ſin, to confeſſe our owne vnworthineſſe, and that the Iudgements of God on vs for our finnes, are iuſt, to ſay therefore as the Church doth. *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, &c.*

Uſe. 2.

Pro. 6. 1. 5.

Secondly, To labour as much as may be to cleare this debt, which cannot be done by our ſelues, but by *Chriſt Ieſus*. Therefore let vs doe for our ſoules, as *Salomons* counſell is for our eſtates, *If thou be ſurety for thy neighbour, deliuer thy ſelfe as a Roe from the Hunter.* So for vs, let vs neuer be quiet, for we ſhall neuer proſper (if we belong to God) vntill we haue reconciled our ſelues vnto God by the mediation of *Ieſus Chriſt*.

Arrearages to the King.

If a man runne into arrearages with the King, and euery yeare the Sheriſſes and the Bayliſſes come and ſtraine vpon the ground, drie away his Cattell, impound them, diſturbe his children and ſeruants, and indanger his perſon, no man that hath any wit in his head, but will ſeek to ſtay the matter, or compound for the debt, that he may liue in peace. Now iuſt this is our caſe, we all runne into arrearages vnto the Lord, and that euery month, euery yeare, euery weeke, euery day, by one offence or other. So that in iuſtice which is euer ready,  
he

he may straine and imprison vs: Oh then why doe we not seeke to stay the matter, and to take vp the businesse with the Lord, to compose and settle it by our heauenly high Priest, *Iesus Christ*? and so walke on hereafter in holinesse and newnesse of life.

The third part of the Confession, is, *That wee be not able to pay this debt of our selues*: for if wee were able to satisfie it, what needed we to pray to God to forgine it? which prayer, is a plaine confession that we are not able to discharge it: we cannot say with the seruant in the Gospell, *Master, appease thine anger and I will pay thee* *Matth. 18. 26.* We be not able to pay halfe, nor whole, nor quarter, nay, not any thing at all to wards the satisfaction of diuine iustice: so all our sute is in this Petition, that the Lord would pardon and forgine it, seeing wee are not able to discharge it our selues. The Papists say, though they cannot pay the whole debt of sinne, yet they can pay a good part of it, and being a little helpt by Christ, they may easily discharge the whole, making vp the rest with their owne merits. But if we looke a little into the Point, we may easily see that no man liuing (saue the Lord *Iesus*) is able to pay this debt of sinne: (I proue it thus) *No man can pay God with his owne*: But all the good that we haue or can doe, is the Lords owne, and none of ours but the Lords: therefore no man can pay the Lord with it. Argument against the Papists.

The Proposition I proue by comparison: Suppose a *Reason 1.* Steward owes an hundred pound vnto his Master, and hath not a penny of his owne; I demand now, whether the Steward may lawfully pay his owne debts with his Masters money? It is out of question that hee cannot. Now this is our case, all we haue, is but the Lords money, nothing of our owne, as *Dauid* confesses, *1 Chron. 29. 14.* *All things come of thee, and of thine owne haue we giuen thee.* So the Apostle, *1 Cor. 4. 7.* asks, *What hast thou*



*And forgive vs our debts,*

*thou that thou hast not receiued? and if thou hast receiued it, why boastest thou, as though thou hadst not receiued it? Therefore because all wee haue is the Lords, it is euident, that we cannot pay the Lord with it, because no man can pay a man with his owne.*

**2. Reason.**

Secondly, *we cannot pay one debt with another, for it is a Rule in Law, that if a man hath two debts due vnto him, or if you will, oweth two debts, by paying of one, he shall not cleere the other: now all that wee doe or can doe, is due debt vnto God, as Christ saith, When wee haue done all we can doe, wee are but unprofitable seruants. Now because we owe a double debt; first, the debt of sinne, secondly, the debt of death, it is euident by performing the debt of death, wee cannot discharge the debt of sinne.*

**3. Reason.**

Thirdly, *Euery debt must be payed with currant money, as the Scripture saith, Gen. 23. 16. Abraham payed for his sepulchre, 400 shekels of currant money, amongst Merchants, such as want nothing of value nor weight. Now God knowes all our seruice wants waight, when it comes to be waighed, for one cannot pay a debt with light and crackt Angels, or soothered Gold. Nor can we satisfie the Lord with our counterfeite workes: for when they shall come into the exact ballance of his Iustice. they will all like Baltesazar be found light: wanting of that integrity and worth which God requires: as it is, Isa. 46. 6. All our righte confesse is like filthy cloath, so that it cannot make any currant payment to Gods Iustice.*

*Aquinas 1. 2.  
Quest. on Act.*

*4. 7.*

*Tanto grauius  
Peccatum, quan-  
to est persona  
contra quem  
Peccatur.*

Fourthly, *The debt of sin is an infinite debt: the School-men proue this: one layes well So much the greater is the sinne, as is the person against whom it is committed: but the person of God is infinite, so that euery sin committed against God, is infinite, and we are guilty of it. Now*

*we*



we know ; Infinite finnes cannot bee taken away but by an infinite act ; because very reason will teach vs, that the plaister must be of the same extension with the soare, &c. So he that is guilty of an infinite fault, must haue an infinite act to remoue it. No finite power can doe this, no summe of money can redeeme it, for then a man might redeeme others as well as himselfe, but as I say, it must be no finite act, and so, no man liuing can pay this debt of sinne. Therefore, because no man liuing can pay it, Hence ariseth our request that we pray to God to forgive it of his free goodnesse and mercy, and so we come to

## *The second generall Head:*

2

Of this Petition, which is the request: *Forgiue vs our Debts, &c.* Wherein three things are to be considered.

- 1 *The matter of the Request.*
- 2 *The extension of it.*
- 3 *The Time.*

First, for the matter of the Request: It is as we see forgiveness of finnes, we pray to God for mercy, nay, we doe more, we do altogether confesse that it is the Lords free goodnesse to releale vs from the curse that we haue deserued: Here see two things ;

1

First, That we haue all need of the forgiveness of finnes. We haue not more need of our daily Bread, then we need the pardon of our offences ; wherefore, wee are taught euery day to seeke it here by our Sauour: and the Prophet *Dauid* shewes, the vse of Gods mercy vnto him should effect so much, a seeking and drawing neere vnto God in prayer, vpon a sight of our finnes ; Therefore shall euery one that is Godly, make his prayer vnto thee in a time when thou mayest be found, &c. So that  
wee

1

*And forgive us our debts,*

we haue all great need to pray instantly and often for the forgiveness of our finnes, for if the Angels cry *Holy, holy, holy, vnto the Lord, &c.* Much more may sinfull men who haue their consciences loaden with offences: considering Gods infinite Holinesse, and their owne vilenesse, cry vnto God, to passe by so much impurity in them, that finnes being forgiven, they may stand before him on better termes then before. Euery man can easily find that they haue need of daily Bread, but not one of many that they haue need of Gods merciful forgiveness. If there were an Inquisition made into our hearts, who examines so narrowly as he should, for offending so great and good a God? we doe indeed customarily say, *Lord forgive vs our finnes*, but where is the feeling, the compunction of spirit, the drawing to particulars, the secret examination of our finnes, the iudging of our selues, and such like? we haue peradventure made some search into our consciences, by reason of our finnes, yet we are not wise to know our danger, to humble our soules for our transgressions, to make vp the breach betwixt God and our selues to pray heartily for the forgiveness of finnes, with a feeling conscience and sense of the excellency of the same.

2 Secondly in that we pray for forgiveness of finnes, this shewes, that *The forgiveness of finnes, is a most excellent and speciall mercy that all should seeke for.* Because we bee sinners, we must therefore be earnest and constant suitors to the throne of grace, that our finnes may be remitted, released and washed away in the blood of *Iesus Christ*. This made the Prophet *Danid*, cry out againe and againe for mercy. And the Prophet *Hoshea*, in many places, comforteth *Israel* as well as chideth them. And *Moses* also (after *Israel* had sinned) vseth this as an especiall Argument: *Therefore now, if thou pardon their sinne, thy mercy shall appeare, &c.* But let vs come to example.

*Psal. 51.*

If

If a man had committed such an offence that he could <sup>Capitall offence.</sup> no otherwise escape death but by the Kings Pardon, he neither could nor would be at rest till by one means or other, he had obtained the same, written and sealed to; which done, he would carry it home, locke it vp safe, and many times looke vpon it with ioy and comfort. This is the case of euery one of vs by reason of our sins, whereby wee haue committed flat Treason against the Lord, thereby deseruing ten thousand deathes. Now then, what must we doe? but sue for a pardon, appeale to the throne of Gods mercy, for the getting and obtaining thereof, be sure that it be sealed and confirmed by the blood of *Iesus Christ*, then laying it vp sure, that we may often looke vpon it to our eternall ioy and comfort.

Now that this is so, appeares by two reasons: first, it is excellent, because it is one of the greatest blessings that God giues to any in this life: as *Psal. 32. 1.* Blessed is hee *Psal. 32. 1.* whose wickednesse is forgiven, and whose sin is couered: and *Isa. 33. ult.* amongst other priuiledges, this is reckoned *Isa. 33. ult.* vp as a great one. The people that dwell therein shall haue their iniquity forgiven: speaking of the happinesse of those that shall be ioyned to the true Church. Yea, vnlesse we haue this, there is no Beast, Dogge, Serpent, Toade, or any vile Creature, but is infinitely better then we for when they die, they goe but to the earth, but we (without forgiuenesse of sinnes) to hell and endlesse paines and torments.

Secondly, the greatest danger wee stand in, by the meanes of sinne, shewes the excellency of it, for otherwise, not hauing our sinnes forgiven, the Diuell will deale by vs as *Laban* did by *Jacob*, when he had escaped him. *Laban* did pursue and ouertake him, searched all his Stuffe, when, if he had found any thing of his owne, he would haue seized vpon him, his goods, wiues, and children,

children, bringing all backe againe with him. So it is with vs, without a release and protection from the danger of our sins: the diuell will pursue and seize vpon vs and all we haue, looke into euery corner of our liues, when if he can finde any thing of his owne in vs, any sin vnrepented, then will hee seize vpon vs, and carry vs with him into Hell for euer.

*Quest.*

Well then, seeing the forgiveness of sinnes is such an excellent and needfull mercy, what is the reason that so few seeke after it?

*Ans.*

*1. Reason.*

One reason is, *The want of due consideration*; because we neuer looke into our hearts liues, and courses neuer thinke how it stands betwixt God and our soules; for this cause, we thinke neither of our debt, nor how to get out of it. The seruant in the Gospell was found infinitely indebted vnto his Master, but when did it appeare so, as hee was conuined of it? when the debt booke was searched into and particulars ript open, then, and neuer till then, was hee found to be so greatly indebted. So it is with vs, we thinke all well enough, till God come to reckon with vs in particular, and set our sinnes in order before vs, as he speakes, *Psal 50* and then this monstrous sight driues vs to a due consideration of our wofull and wretched state.

*2. Reason.*

A second reason is, *A blinde and foolish presumptuous persuasion that God will shew vs mercy, though we doe not seeke it, and though we take little or no paines for it*. The greatest part of the world, as you see, liue in their sinnes without repentance, neuer come vpon their knees to the throne of grace, to aske pardon for them, what is the Reason? because (as they say) God is mercifull a good man, and they may doe well enough: all is not so strict as these preachers would make vs beleue: but the truth is, If God be mercifull, it is to such as seeke it  
and

and repent for their finnes, as *Lam. 3. 25.* *The Lord is good to them that trust in him, and to the soule that seeketh him.* This if we seeke for, and prize mercy, wee may haue it but if we seeke it not; and find no want of it, nor pray earnestly for it, it is a sure signe we are yet in a miserable naturall estate: that though there be an Ocean of Mercy in the Lord, no one drop shall runne vnto vs; but one day, such shall cry like *Diner*, for a drop of such water, and shall not haue it; nay, if we be cruell to deny mercy vnto others, when wee haue receiued mercy our selues, we shall be sure to be punished for it also.

The next thing in this Petition is, the *Extension* of it, we pray to God to forgive all our finnes, not of any speciall troubling, waighy, filthy one, but of a release of all whatsoever. A number of the world, according to the false manner of their accounts, are only troubled for some one sinne, that doth distresse and lie heauily vpon them, hauing no remembrance of those finnes which neuer staid them in the face. This was *Pharisee* case hee was pitiouly perplexed for betraying of *Christ* but neuer thought of his couetousnesse and corrupted heart, the fountaine whence this scalded sinne was hatcht, and had roote. So doe most of vs, strue perhaps and pray against some one sinne that troubles vs, but we selde enlarge our hearts to descend down in particulars, that our secret faults, wantonnesse, lusts, couetousnesse and the like may be forgiven: as the holy Prophet by his example, teacheth vs; *Who can understand his faults, cleanse me from my secret finnes.* *Psal. 9 11.*

The third thing is, *The time of the Request* - we see it must be our daily suite vnto God, as euery day we pray for daily Bread; so must we pray to God for the pardon of our finnes. This is a speciall point, that euery day we make attonement and reconciliation with God for our finnes,

Gen. 3. 8.

Vncleane,

finnes, because euery day we renew our sins and offend God, therefore we had need euery day to renew our lutes and prayers vnto God. When *Adam* was fallen, the Text saith, *God came to him in the coole of the day*; The Lord would not let him sleepe in his sinnes, but came and awoke him, putting him in remembrance of his sinne. So in the Law; If a man were vncleane, yet when the Euening came, he must wash his cloathes, and so be reconciled accordingly. Euèn so, though we be vncleane by reason of our sinnes, yet if we wash our selues by the true teares of Repentance, we shall be reconciled to God, and admitted into the Campe againe. This then may teach vs that howsoeuer we haue our daily slippes and fals; yet if we doe euery day labour to make our peace with God, for the sinnes of the day, that we doe not let them runne weekly, and monthly, and yearly, we may be sure to find mercy at the hands of God.

Now there be diuers Reasons to moue vs to this duty, and make vs renew our prayers daily without omission.

1

A Steward,

Epi. 4. 26.

Sunne wrath.

First, *Because we are very prone to forget our sinnes, nothing sooner.* Therefore it is good to remember them, the sooner, the better. A Steward who hath large reckonings, and but a short memory he must haue the oftner reckonings, yea euery dayes account cast vp: so because we be forgetfull, and a number of sinnes doe easily slip vs, we must desire euery day to make euen with the Lord. The Apostle counsels vs, *Ephes. 4. 26. Let not the Sunne goe downe vpon your wrath.* If then the Sun must not goe downe vpon our wrath, to admonish vs not to be mercilesse, much more ought we to take heed of that the Lords wrath go not down vpon our sins, for want of our repentance.

2.

Secondly, *Because the fresher sense of sinnes is at the first,* for by referring repentance, it takes away the sense of sinne,



sinne, as the memory thereof. Wounds we know bleed <sup>Wounds bleed</sup> most when they be fresh, then they doe most feelingly <sup>ding.</sup> affect vs: let one haue a bruise or straine, commonly the greatest sense and paine is at the first: but afterwards <sup>Bruise, Straine.</sup> time will allay and mitigate, and so slacke the sharpnesse of sense, as we shall nothing so much feeble the griefe of them. So it is with our sinnes, our greatest and quickest sense of them is at the first; so the sooner we seeke for reconciliation, the more easie will it be for vs to obtaine mercy, and we will so much the more eagerly desire it.

Thirdly, *Because, if euery day we get our sinnes discharged, we shall haue the lesse to doe when we come to die.* Therefore it is good not to suffer them to run on, but take them in pieces betimes when they are committed, and repent of them. As a man that would carry home a great tree, <sup>A Tree.</sup> if he diuide it, and breake it in a number of small pieces, he may then with ease at severall times carry it away. So if we doe with the great bulke and body of our sins, diuide them euery day apart, & make our prayers for the daily remission of them, then shall we haue the lesse to doe when we come to die. Wherefore as sins increase, so let vs euery day seeke reconciliation, that we bring no after reckonings to God: for enough are those euery day by themselves.

Fourthly, *Because the sooner we repent of them, the sooner we shall be quiet, and haue peace and rest;* for so long as the conscience is awake: and not seared by sinnes vnrepented of, there will be vexation in the heart, vntill sins be confessed and pardoned; as in *Dauids* case: *He roared,* <sup>psal. 32. 4.</sup> and had no rest vntill hee had made his peace with God. As when an Arme or a Bone is out of ioynt, the sooner <sup>Arme, Legge,</sup> it is set, the more ease one shall haue. So it is with vs, whensoever we haue sinned against God, the soule being out of ioynt, the sooner we shall find ease. Wounds, you <sup>Wounds vn-</sup> know, that are not by and by dressed, will ranckle and dressed. fester so, as the cure of them will be much more difficult and dangerous.



*And forgive vs our debts,*

So it is with the wounds of our sinnes, if they be long kept from searching, opening and laying them before the Lord. Let vs therefore preuent the mischief which may follow our delayes, making vpon all occasions a continuall and speedy attonement with God.

The third generall part of this Petition, is,

### *The Condition of the same.*

3  
Part of the  
Petition.

We pray to God to forgive vs, as we forgive others: yet this cannot be a cause of Gods forgiveness, but a condition onely: It can be no cause, for as the Schoolemen say, *Finiti ad infinitum nulla est proportio*: There is no proportion of the Finite, to the Infinite thing. And so no reason, because wee forgive our Brethren some small matter, that GOD should forgive vs the infinite debt we owe. Therefore, no cause, but a condition of it. Very reason will teach vs this, that it is in the power of the giuer to prescribe vpon what condition he

Iohn 13.8.

giues his gift; as *Christ* saith to *Peter*, *Iohn 13.8. Unlesse I wash thee, thou shalt not bee cleane*: As if hee had said, I am content that thou haue part with mee in my kingdome and glory, but yet there is a condition annexed: *Except I wash thee*, except thou obey me, submit thy selfe vnto me, thou mayest not haue it. So God did giue vnto *Paul* the liues of all that were with him

Acts 27.24.31.

in the ship, yet it was conditionall, *Except these abide in the Ship, ye cannot be safe*. And so must we be contented to rest vpon the meanes which God hath appointed: and be willing to performe such conditions as hee inioynes vnto vs. But the wickednesse of the world, and corruption of men: that willingly will not come to any conditions with GOD, but would haue the blessing without the condition: like the kinsman of *Ruth*, hee would haue had the land, but when he heard the Condition that he must haue *Ruth* to wife, he refused the bargain. So the Rich man in the Gospel would haue

*Ruth*.

Rich man.

had

had eternall life, but when he heard the condition, that he must leane all and follow *Christ* in a poore estate, he would not meddle with it, but went away sorrowfull. So it is with the world still, and so it is with most men, they would haue the blessing, they would haue life euerlasting, forgiuenesse of sinnes, and the like, but they will none of the condition, to forgive the offences of others. But let vs remember, if we looke to inioy the Lords blessings, we must come to his conditions; wee may not haue them vpon what tearmes wee will, but be contented to accept of them on what manner the Lord will giue them vs.

Now the Conditions, that the Lord giues vs, are, First, *Easie to be done*: For the Lord doth not say, man must content me for his sinnes, let mee haue so many teares, so much sorrow from thee proportionable to thy offences: spend as many dayes in my seruice, as thou hast spent in the seruice of sinne. But what saith hee? *Forgiue, forgiue*, be ready and forgiue others, and thou shalt euer find me more ready to forgiue thee. So that it is an easie condition which the Lord prescribes. O we might thinke it abundantly wel with vs, if we were able to purchase so excellent a mercy as the forgiuenesse of sins, at any rate whatsoeuer, yea, though we bought it with a great deale of paines and transitory goods, yea, life it selfe, but the Lord lets it come at an easier rate, at such a poore price, that it is wonderfull he imposeth no more vpon vs, then to forgiue others? This shewes his goodnesse, loue, and mercy, and all to make vs confesse the greatnesse of the same. As *Naamans* seruant said vn- to his Master: *If the Prophet had commanded thee a greater thing, wouldest thou not haue done it for thy health?* But now, *onely to wash and be cleane*, what a thing is this? So the Lord may say, had he prescribed vs any difficult and hard matter, for the remission of our sinnes, would wee not haue beene glad of it? But now when hee hath imposed so easie a taske vpon vs, as

1  
Easie.

2 Kings 5.13.  
Naamans ser-  
uant.

to forgive others, what shall be said vnto vs if wee neglect it.

2  
Profitable to  
our selves.

1 King. 6. 22.

Secondly, *A condition profitable to our selves*, of no profit to the Lord at all; what doth he gaine by our forgiving of our brethren, but all the profit redounds vnto our selves, both because we shall be the more gentle and fitted vnto goodnesse: and many times by this meanes, we shall haue the more fauour and loue by winning many vnto vs, in loue and kindnesse: God causing vs finde from others, as they receiue from vs: so gaining some, whom neither sharpnesse, threatnings, nor sorrowes could reconcile. Looke into the Story of the *Aramites*, 2 Kings 6. 22. When the King of *Israel* (hauiug them in his power) would haue killed them, *Nofaith Elisha*, set bread and water before them, that they mayeate and drinke, and goe to: heir Master, by which occasion, the bands of the *Aramites*, (it is said) came no more into the land of *Israel* to annoy it. So great profit came by this kindnesse and goodnesse: so will it turne altogether to our profit and benefit, if we can practise this duty in forgiving of others.

3  
Helpfull.

Sunne shining  
on a wall,

Thirdly, *It is a condition which doth much further and helpe vs in the expectation and hope of blessings lookt for*. For if we who be but men, that haue but a drop of mercy, can forgive our Brethren, we may well thinke, that the Lord who is the Ocean and full Sea of graces, must and will be more ready to forgive vs. When we see the Sunne shine vpon a wall, wee easily conceiue that it shines more brightly and gloriously within his owne Orbe. So we finding so much more mercy in our selves, to forgive our Brethren, may easily conceiue that there is much more mercy in the Lord to forgive vs, because he is the very Fountaine of all that mercy and forgiveness we shew to others.

Thus as the blessing is conditionall, so must wee performe the condition: if we hope for Gods fauour.

Here

Here comes a question to be answered, *Why of all o. Quest.*  
*ther duties doth the Lord prescribe this condition unto vs.*

Because by all meanes he would nourish and pre- *Ans.*  
 serue loue amongst vs as much as may be: for whereas  
 by the taint and corruption of sinne, we are ready to fall  
 alunder by infinite quarrels and iarres, and so to pull in  
 pieces and rent the sweet bonds of brotherly society:  
 wherein the Diuell hath played his part by bringing in-  
 to the world diuision and dissention amongst vs; the  
 Lord in his loue, seekes to vnite and draw vs into one:  
 therefore (of all conditions) imposing this of loue vpon  
 vs: that if the loue of God do vs good, we maybe pleas'd  
 to doe good one to another. By this golden chaine, he  
 seekes to linke and tie the whole world together: ther-  
 fore we should by all meanes shunne anger and matter  
 of offence. Christians should belike Rootes well grow- *Rootes.*  
 en, which though many times they be diuided and par-  
 ted, yet by and by, they doe shut so close, that nobody  
 can see the scame where the rent was, or the diuision.  
 So among Christians, howsoeuer it cannot bee but in  
 this frailty of life, contentions and iarres will fall out  
 amongst vs, yet must we shut againe so close, yea claspe  
 one another so fast, as no body may perceiue who hath  
 offended.

Now in the Condition it selfe we may consider two  
 things.

- 1 The Duty, which is, *To forgive our debtors.*
- 2 The Quality, we must forgive them as God for-  
 gives vs.

By Debtors, first, are meant, such as haue sinned and  
 offended against vs, for by debtors, our Sauour *Christ* <sup>1</sup>  
 doth not meane such as owe vs a money debt, for a man *The duty.*  
 may craue forgiveness of God, and yet require a mo-  
 ney debt of his brother. Indeed, in case of miserable ex-  
 tremity, when a man is insufficient and cast behind  
 hand by ineuitable meanes, then a man is bound to for-  
 giue a money debt: for the Prophet *Isa* 58. 3. amongst *Isa. 58. 3.*

2 King. 6. 5.

other sinnes vpbraides the people with this as a maine great one: Yee will require all your labours as debts: But out of this case of extremity, with a safe conscience we may aske a money debt. For so when one of the Prophets, lost his Axe; he cryed out, it was but borrowed, inferring that it must be restored: and *Elisha*, increased the womans oyle to pay debts with. And the Apostle bids vs owe nothing to any man but loue: to which I may adde, that by *Salomon* it is made a note of the wicked to borrow and not to pay againe. So that it is cleere by debtors, our Sauour (*Christ*) meanes such as are indebted to vs in the debt of sinne, whom wee must forgive, as the Lord forgives vs. As the Apostle exhorts, *Coloss. chap. 3. vers. 11, 12. Put on tender mercy, kindnesse, &c.* forbearing one another, and forgiving one another, as GOD forgave vs, which is the second thing.

2  
The quality  
of the duty.

I

Next, *The quality of this duty, we must forgive others as God forgives vs.*

Gen. 4.  
Matth. 18. 33.

First, (*God forgives vs truly.*) He doth not make a shew of forgiveness, and keepe our sinnes by him, to watch vs a good turne, but truly, according to his loue and mercy: forgiving and forgetting our sinnes, so must we forgive our brethren, and not make a shew of forgiveness, keeping rancor and malice in our hearts, like *Cain*, who spake kindly to his brother, but when he had him in the field, fell vpon him and killed him, *Matth. 18. 33. Except yee forgive from your hearts, your brother; (saith our Sauour) you shall not be forgiven.* So when we say, I will forgive and doe not, let vs consider, would we haue the Lord to deale so with vs? consider, what a wofull case is this; for who can answer one of a thousand? and who cannot but be terrified to thinke that God remembers all.

2  
2 Sam. 12. 13.

Secondly, *God forgives vs easily without any great adoe.* No sooner did *Dauid* say, *I haue sinned*, but *Nathan* told him: *The Lord hath also put away thy sinne, thou shalt not die.*

*die.* No sooner was hee humbled at his Masters feet, who owed the 1000 Talents, but the King released him, and so must we forgine our brethren, not stiffly, standing vpon our tearmes, but being gentle, and easily intreated, as we find the Lord is vnto vs. But I appeale to common experience, how hardly we are drawne to this duty? there must be such intreaty, mediation, such going betweene parties as is wonderfull, and all farre from the patterne here propounded vnto vs.

Thirdly, God doth forgine vs all our sinnes, not our smaller, reseruing the greater, but generally ail, and of all sorts whatsoeuer they be. So must we do by our brethren, forgine them in all wherein they haue offended vs, we must not keepe any secret faults in store, but passe by and forgine all, lesse and more. But such is the custome of the world, that generally they can bee content to say, I would forgine, but the matter is so great, concerns me so neere, toucheth my good name, my reputation, that I cannot. But if we will be assured to bee the children of our heavenly Father, who shall inherit the promises, we must breake custome with the world, and put on the spirit of meeknesse, patiently forbearing one another, as Christ himselfe hath taught vs, *Luke 17. 4.* *If seven times a day he turneth vnto thee, and say it repenteth me, thou shalt forgine him.* If this mooue not, yet let vs remember the many hainous sinnes, which God forgives vs, and so be moued to forgine others.

Fourthly, *God forgives vs often*, not once, but many times, though we sinne from day to day, to morrow, and next day, yea, to our lines end. So must we often and vpon all occasions forgine one another. If thy brother offend daily, thou art bound daily to forgine him; not once or twice, but euen to seuentie times seuen times.

Thus if we follow the example of Christ, questionlesse there will be a great deale of more loue wrought



*And forgive vs our debts, &c.*

in vs, wee shall haue an assurance of Gods mercy to-  
wards vs: prepare a way into our selues, by preparing  
our hearts to performe these things: that with com-  
fort we may pray in all occasions: *And forgive  
vs our debts, as we also forgive our debtors.*

Now followes the first and last  
Petition.

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6 P E-

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## 6. PETITION.

*And lead vs not into tentation, but  
deliuer vs from euill.*



After prayer for our daily bread, we haue been taught, to pray for the forgiveness of our finnes, which was to shew that without the pardon of our finnes (through Gods fauour and mercy) all the bread in the world is nothing

worth. It is nothing to haue all the blessings of Sea and Land, therewith to perish in sinne, and at last be damned with the diuell, therefore after prayer for our daily Bread, we are taught to seeke for pardon for our finnes, reconciliation with God.

Now in this sixth Petition, we are taught to goe one step further, and pray to GOD for the grace of Sanctification, that we may not onely haue our finnes pardoned but our spirits also awakened and strengthened to recouer life, worke *uivification*, hauing power and vertue wrought to resist them, so as we may no more fall into sinne, but that we may be kept by the power of God in all holy courses. This is that we pray for in this Petition, that as God hath freed vs from our finnes, so we may be freed from sinne hereafter; In summe, *That we may not be led into tentation*. But whereas there may seeme a connexion of two Petitions in one, it may teach vs two things.

First,

*And lead vs not into temptation,*

Prisoner  
escaped.

First, *That vpon pardon of former sinnes, the Diuell is alwayes ready to fasten new sinnes vpon vs.* Therefore after pardon of our sinnes, we pray that wee may be kept from more sinnes, as knowing the Diuell will be busie, not onely, not to let vs alone so, but seeks by all meanes to supplant and surprize vs, as the Apostle speakes, *2 Cor. 11. 3.* But I feare, lest as the Serpent beguiled *Eue*, through his subtilty, so your mindes might be corrupted, &c. and *1 Pet. 5. 8.* *Be sober (saith he) and watch, for your aduersary the Diuell as a roaring Lyon, walketh about, seeking whom he may deuour.* So that howeuer we may relye vpon the pardon of our former sinnes, the Diuell is ready still to thrust new sinnes vpon vs. As we know if a prisoner get out of prison, and make an escape, the Taylor will not let him goe so, but make Hue and cry after him, raise the Countrey, lay all the Townes and wayes to take him, till at last he seaze vpon him, and bring him backe to the stinking Dungeon which he came from. So doth the Diuell deale by vs, when wee haue made an escape, got out of the prison-house of our owne sinnes, he will not let vs goe so, but makes after vs, layes all baytes and ginnes possible, to see if possibly he can intrap vs, that so he may carry vs backe to our former old courses to walke in the wayes of darknesse. So we see the grieuousnesse of sins, and daily tentations, are inseparable companions in this life: for wee shall neuer haue our sinnes forgiuen, but the Diuell will bee ready to tempt vs vnto other sinnes, so to lay a new load vpon vs.

Secondly, *That to the grace of Iustification, we must alwayes labour to ioine Sanctification: that is, we must not onely labour to haue our sinnes pardoned, but also mortified, and the power thereof weakened, for by sinne there be two things alwayes remaining.*

1 *The guilt of sinne.*

2 *The corruption of it.*

*The guilt of sinne, is a binding of vs to the punishment*

*but deliver vs from euill.*

ment(as I haue said)by order of diuine Iustice, which is taken away by the Lords mercifull forgiveness, but when the guilt is taken away, the corruption of sinne remaineth, which is a wayward disposition of the soule, wherby it is wholly inclined vnto euil, and vnfit and vn-able for heauenly things. Now this is that we pray for, that God would not onely take the guilt of sinne away, with the punishment and penalty due vnto it; but the corruption of it also; this is our desire: others indeed are well enough content to haue their sinnes pardoned, but to haue them mortified, restrained, weakned, and the power thereof abated and quite killed, but a few desire heartily. But we who know the danger and bitter-nesse of sinne, must pray also to haue the soule Sancti-fied, the faculties rectified, and set in the same beauty, that the LORD in the beginning gaue it. When a man hath broken an Arme or a Legge, some fooles care Arme or Leg broken. no more but to be eased againe, so the Chirurgeon can giue them somewhat to take away the ache, they go no further: but they who be wise doe not onely seeke to haue the paine slaked, but also to haue the bone well set againe, that by that meanes there be no blemish or dis-proportion to the rest of the body. So it is with a true Christian, he doth not onely desire to be rid of the paine of his sinne, the aches of his soule, but the very corrup-tion of it also healed and mortified in him. David con-ioynes these two together, *Psal. 103. 2, 3. Blesse the Lord, O my soule, and forget not all his benefits: who for-giveth all thine iniquitie, and healeth all thy diseases. The like we haue, Psal. 51. 9, 10. where he prayes, Hide thy face from my sinnes, and blot out all my iniquities. create in me a cleane heart, O God, and renew a right spirit in mee.* Thus after Iustification, he prayes for sanctification, which also must be our care through the course of our life. So much of the connexion.

The Petition it selfe hath two Branches in it.

1 We pray that we may not be tempted vnto sinne.

2 That

*And lead vs not into temptation,*

3 That though we be tempted, yet we may not yeeld vnto it.

Now there be two kinds of Temptations obseruable, which we are subiect to in the course of our liues.

1 Of tryals and tentations to sinne.

2 Of sicknesse and diseases.

Tentation, is any present prouocation, or inclination to sinne, which is a bait laid by the Diuell, or our owne flesh against vs. When we pray therefore, not to be led into tentation, we pray that we may not haue any prouocation or inticement to sinne, that may ouercome or intrap vs, in leading vs from that loue, duty, and obedience we owe vnto the Lord: so that the words in this first part of the Petition, containe two principall things.

1 A Confession.

2 A Request.

1

First, in that we pray not to be led into tentation, Here is a close confession that our sinnes deserue it: that the Lord may iustly leaue vs vnto the Will and power of temptation. As it is said of the Gentiles, *Rom. 1. 24. Wherefore also God gaue them vp to their hearts lusts, to doe things vnseemely.* So *2 Thes. 2. 11.* It is said, because they went on in the loue of darknesse, & receiued not the loue of the truth, that they might be saued; For this cause GOD should send them strong delusion, that they should beleue alie. So that God in his iust iudgement giues vs vp to our sinnes, making one sinne the punishment of another. This the Lord shewes plainly in the parable of the Vineyard, *Esay 5. 6.* For so also a man that hath a Vineyard, as long as it beares well, hee will fence it, weed it, and hedge it, that no hurt come vnto it, but if it grow barren, and yeeld him no profit, then he causeth the hedge to be throwne downe, pull away the wall, and let in Hogges, Swine, and Vermine to deuoure it. So doth God order and deale in the businesse of our soules, so long as we bring forth branches flourishing and

*Rom. 1. 24.*

*2 Thes. 2. 11.*

Vineyard.

and worthy the fruit of the Gospell, so long we are fenced and tended well cared for of God. But when wee grow barren, bring forth bryers and weeds, then all our labour is lost: when although the Lord doth not let in hogges and swine, yet doth the Diuell and all the power of darknesse, come in vpon it: and blindes and hardens vs more and more, by reason that we haue abused the gifts and graces which the Lord first bestowed vpon vs.

The second part of this confession is, *That we are exceedingly prone to yeeld vnto temptation*: Wherefore wee acknowledge that the Lord in Iustice may giue vs vp to the temptations of the Diuell, for which cause we pray that we might not be tempted, because we find such infirmity in our selues that if we be tempted, (a thousand to one) we shall yeeld to the tentation: for the corruption of man is like vnto dry Tinder, ready to kindle and take fire with euery little sparke. So ready are wee to be carryed away with euery little temptation; wherefore our Sauour Christ wills his disciples to pray, *That they enter not into temptation*, as knowing how feeble and weake they were to resist it. Men know not themselves, if they doe not know this, how ready and prone they be to lay hold on euery temptation, so that it is good for euery man to be iealous of himselfe. If one had a body all of Gunpowder, how carefull would he be not to come neere the fire, afraid of euery little sparke; euen so, knowing our owne procliuity to sinne, how ready euery sparke (that is, euery temptation) is to take hold vpon vs, we ought to be the more carefull, by all meanes to flie away from the occasions of it. O how ready are we to brag and vaunt of our strength, that all the Diuels in Hell shall not be able to corrupt vs: and thus many times associate our selues with Drunkards, Swearers and vncleane persons. Little do these men know themselves and their owne corruption, that they be so apt to take fire, and ready to yeeld to temptation. And albeit they

Drie Tinder.

Matth. 26. 41.

Body of Gunpowder.

Candle on a  
wall,

they scape away with life as *Jacob* did, yet many times they goe away halting, and carry a wound and scarre with them to their dying day. As let a man sticke a Candle to a stone wall, though the Candle do not burne through it, yet it will leaue a shrewd smutch behind it, soyling the wall, so as it will not easily be wyped out. Thus it is with tentations, though they doe not all the mischief they would and might doe, they will yet be sure to leaue an impresion of filth and Raines behinde them.

2

The second part of this first Branch of the Petition is, *The Request*, that seeing we are so prone to yeeld vnto temptation, we pray that God would not leaue vs vnto our selues, or giue vs ouer to them, but that we may be kept by his power and mercy, not onely from sinne, but from all the occasions of it: which shewes, if we would keepe our selues from sinne, we must shunne the temptation, baits and prouocations thereunto, or else not auoyding the occasion, we shall neuer auoyd the sinne it selfe, considering the procliuity of our nature vnto it. Can a man (saith *Salomon*) take fire in his bosome, and not be burnt? goe vpon coales and not singe his feet, entertaine many sinnes, and not be faulty? It is impossible. *Peter* (as we know) was as bold, and (in shew) as well settled as any man; but when he came vnto the high Priests Hall, and was thrust in amongst that wicked crew, he thought it was good policy to say as they said, doe as they did, and so most shamefully denyed his Master, but on the other side, good *Ioseph* (as we reade) was not onely carefull to auoyde the sinne, but the occasion of it, when he was inticed by his lewde Mistris: he hearkned not vnto her to lie with her, he durst not tarry in her company. So that herein consists the wisdom of a Christian, to auoyd all the occasions and prouocations vnto sinne. When the Lord determined to cause the flood of waters to cease from off the face of the earth: It is said he stopped the fountaines of the deepe, and

Flood ceasing.



and shut the windowes of heauen. So because there be certaine floods of sinne in vs, wee must stop the fountaines below, and the windowes aboue: all occasions and prouocations leading vnto it, that we may auoyde the torrent and ouer-flowing thereof. Chrysostome sayes well, *It is an easier matter to auoyde the occasion, then when the occasion is offered, to auoyde the sinne. An easier thing for a bird to flie by a snare, then when shee is intangled with it, to escape out of the danger, and auoyd it.* Thus must the wisdom of the Lord, teach vs wisdom to auoyd the occasion, as the sinne it selfe.

But from hence ariseth a great question, *How can the Lord be said to lead vs into temptation, seeing Saint James sayes, That God tempteth no man to sinne.* Quest. 1am. 1. 13.

I answer, *It is one thing to lead a man into temptation, and another thing to tempt.* To lead a man into temptation, is, to permit a man to be tempted, to giue way to the Tempter and this God doth in Iustice. For Saint Paul sayes, God gaue the Gentiles vp to their owne lusts: and by the Apostle it is said, He sent vpon others strong delusions: yet doth not God tempt a man to sinne, but the diuell onely, and his owne concupiscence, but God (in his Iustice) first giues way to the temptation, as is plaine by that place, *2 King. 22. 20.* Where God is brought in, *2 King 22. 20.* asking this question: *Who shall intice Ahab to goe down to battell, and fall at Ramoth Gilead?* and so vpon the offer of an euill spirit, to performe this office: God sayes, *Goe, thou shalt intice him, and shalt also preuaile.* So that though God tempt no man to sin, yet no man is tempted, but the Lord is the chiefe orderer and guider of the temptation. As when a man sets a Dog vpon a Beare. Dogge, Beare. It is the Dog that flies vpon the Beare, and lugges him and pulshim: but it is the man that sets the Dogge vpon him, and guides, and ouer-rules him in all that hee doth. So is it in temptations, it is the Diuell and our owne flesh which tempts vs to sinne but it is God in his Iustice, that directs, ouer-rules, suffers the temptation to



to ebbe and flow, goe on and off, at his owne will and good pleasure, of which there be two Vses.

*Vse 1.*

First, seeing God can lead vs into tentation, that is, seeing all power of tentation is in his hand, this must make vs fearefull to displease him, who can turne the Diuell, Men, Angels, our owne corruptions loose vpon vs, and set our selues against our selues. *Pilate*, thought to strike feare into Christ with this; *Knowest thou not that I haue power to crucifie thee: and haue power to loose thee?* O but much more ought this to strike terrour vpon vs, that the Lord who is Omnipotent, hath power to free vs from tentation: and when he pleaseth also, to set all the world against vs, vpon vs, to torment vs.

*Iohn 19. 10.*

*Vse 2.*

Secondly, seeing that all power of temptation is in the hands of God: from hence ariseth the comfort of a Christian, that the Diuell (for all his malice) cannot tempt vs one iot further, then the Lord wil permit him, for his malice is both limited and restrained at the Lords good will and pleasure: else how liue we, feed we, prosper we, escape we in dangerous tentations? but that our God doth ouer-rule all his malice and power: and make a hedge about vs, as we see in *Iob*. Otherwise he hath malice and power enough to ouerturne and destroy vs all suddenly. To this purpose, *Saint Paul* sweetly speakes, *1 Cor. 10. 13.* That God will not suffer vs to be tempted above that we be able, &c.

<sup>2</sup>  
Branch of the  
Petition.

The second Branch of this Petition is, (*But deliver vs from euill.*) Whereby is meant the euill of sinne, not any bodily euill, of wounds, troubles, diseases, and the like, but the euill of sinne whereby God is prouoked and offended: being so called, euill, *again*, &c. by an excellency or excesse, because of all euils, it is the greatest euill in this world, to haue an euill conscience, to be of a lewd life, a swearer, drunkard, vncleane person, &c. This is the greatest euill, aboue pouerty, sicknesse, blindness, lamenesse, or any worldly losse whatsoeuer: thogh most of the world do not thinke so. Demand of them  
what

what is the greatest euill in the world? some will say, a wicked wife, some the losse of dearest friends, some want of health, money, and the like, some one thing, and some another, as their ignorance and fancy leads them, but the truth is, we see the greatest euill is the euill of sinne: Which I thus proue.

*That must needs be the greatest euill which separateth vs from the greatest good.* Argument.

*God is the greatest good: and sinne separateth a man from God; Ierem.*

*Therefore sinne must needs be the greatest euill of all others.*

For neither pouerty, sicknesse, blindnesse, lamenesse, nor any affliction (of it selfe) separates from God: nay, they being sanctified, draw vs neerer to God, to know him better, and trust more in him; as *Zeph. 3. 12. I will also leaue in the midst of thee, an afflicted and poore people, and they shall trust in me.* Therefore of all euils, the euill of sin is the greatest: seeing it deprives vs of the greatest good of all the sweet and comfortable communion with God, his Angels, and all the ioyes of Heauen, and brings to communion with the diuell and his angels, to Hell torments for euer. We see how *Mary* wept and tooke on when Christ was remoued from her sight, *Oh Mary weeping.* (sayes she) *They haue taken away my Lord, and I know not where they haue layd him:* So is euery true Christian discouraged, hauing lost sense of communion with Christ: when he apprehendeth how his finnes haue raised vp a partition wall betwixt God and him, this of all sorrowes is the greatest: Nay, in this case, nothing can comtort vntill the Sunne shine: Againe, vntill the Sonne of Righteousnesse discouer himselfe some way to the soule, by some beames of his fauour: as the Churches experience was in that dolefull estate, *Lam. 1. 16. Lament. 1. 16.* For these things I weepe, mine eye, mine eye runneth downe with water, because the Comforter that should relieue my soule, is farre from mee, &c. So is it with euery sinne-

sicke soule, vntill they haue found and recouered Gods fauour lost.

Use 1.

The vse of this is, that seeing of all euills, sinne is the greatest, we must learne so to esteeme and account of it. What a world is it to see, how men will complaine of worldly euills, pouerty, toothache, headache, and such like, and neuer complaine of our sinnes, whereby the soule is made a stranger to God, and we reputed as enemies vnto him.

Use 2.

Another vse may be, to admonish vs that our greatest care must be to auoyde sinne: wee see how carefull we be to auoyde fire and water, hunger and thirst, nakednesse & wants, how much more should we study to flye from sinne: seeing if all the euils of the world were compacted in one, they are not able to bee so great an euill as the euill of sinne, which as Saint *Augustine* sayes is sweet, but the death bitter, which attends it in the bottome. The people, *1 Sam. 14.* saw honey drop, and yet (though they were extreme hungry) no body durst taste it: because of the curse, so howsoeuer wee see the honey of this world droppes, pleasures of sinne, yet it is not best to taste them, because of the curse and bitter fruit of sinne. When Porters are hyred to carry a load, they vse first to feele and poise it with their hands, to see if they be able to vndergoe it, for if it be too heauy, they will not meddle with it. So should we doe before we meddle with sinne, consider the burden and waight of it, waigh the danger and punishment, that so finding it of all euils the greatest, wee may flie and shunne it.

*August. Hom. 42*

*1 Sam. 14.*

Hony drop-  
ping.  
Porters.

Use 3.

To be contented then to endure patiently the euill of punishment, that wee may escape the euill of sinne; seeing G O D of his infinite wisdomme inflicteth the one that we may be freed from the other: as one well sayes: A wise workeman, will vndergoe the lesser euill to auoid the greater: as the Chirurgeon cuts off one member, lest all the body should be infected: or as in a fire  
men

Lesser euill.  
Chirurgion.

men will pull downe three or foure houses to saue a whole Towne. So it must be our wisdom, by enduring the lesser, to auoyd the greater euill of sinne; for the euill of Punishment, is not absolutely and simply euill, (euill in it selfe) it indeed seemes euill to him that feesles it: but it is good in it selfe, as *Irenaeus* speaks, It is good in it selfe as being an act of Diuine Iustice. *Malum Pae:* euill in the punishment, *Sed bonum est Iusticia Dei,* good in regard of Gods Iustice. But the euill of sin, it is absolutely & simply euil in it selfe: because it is a direct auersion and turning away from him that is only good.

*Iren. lib. 4. cap. 72 & Christ. Rom. Ad Popu- lum. Aethiop.*

The second thing remarkeable in this last Branch of the Petition, is, to obserue two or three things from hence, that we desire to be deliuered from euill.

First, *Our owne inability, that we be not able to deliuer our selues.* It is God that must deliuer and keep vs from all sinne. So that in confession of our owne frailty and weaknesse, wee acknowledge all power to be of God which must deliuer vs from euill: yea, from this great euill of sin. So *Peter* shewes, *That wee are kept from the power of God, & brough faith vnto saluation.* And *Christ* prays for his disciples, *That the Lord would keepe them from euill.* So that it is God onely who keepes vs from euil, we are not able to keep our selues fro the very least.

*1 Pet. 1. 5. Iohn 17. 15.*

It hath been a question, whether man can resist temptation by the power of Nature without grace, wherein some of the *Schoolmen*, goe on very smoothly, some worse and more harshly.

But the truth is, that no man by the power of Nature (not assisted by grace) is able to resist the least temptation. This not onely Saint *Augustine*, against the *Pelagians*, shewes by many strong reasons; but also very reason will confirme it. For,

*No body can deny but that it is a good thing to resist any temptation whatsoever.*

*But there is no good thing in vs by Nature.*

*Therefore by Nature we cannot resist any temptation.*

1 Cor. 3. 9.

John 15. 5.

Childe led.

That there is no good thing in vs by Nature; see for proofe, 1 Cor. 3. 9. Where the Apostle shewes, wee are not of our selues sufficient to thinke a good thought. And Christ tels vs, John 15. 5. Without me ye can doe nothing: Wherefore we must desire still that God would deliuer vs by his Almighty power. A little childe, so long as he is led by the hand of the Mother, so long is he able to walke vp and downe the house without hurt, but if the Mother once let it goe, then it falls, and breaks face or nose, and so cryes out. So it is with the children of God in this world, so long as he vpholds and sustains them by his grace, so long doe they walke without hurt and danger in the wayes of God. But let him neuer so little withdraw himselfe and his Grace, leaue vs to our selues, by and by we fall into great and grievous sinnes, whereof happily we are not healed many a yeere after. You see what *Daniels* confession is; *I said in my prosperity I shall neuer be moued: But then hidst thy face, and I was troubled.*

Matth. 1. 21.

Psalm 116. 8.

Secondly, This shewes it to bee a great deliuerance and worke of Gods goodnesse and mercy to bee kept from sinne. It seemed a great deliuerance, the escaping of bodily danger: as *Peter* from prison, *Ioseph* out of bondage, *Daniel* from the Lyons denne: but indeed the great deliuerance is to be freed from sinne, which the Angell pronounces as a great blessing (speaking of the birth of Christ) *His name shall be called Iesus, for he shall save his people from their sinnes.* So 1 s. 116. 8. He confesses this for a great mercy. *For thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling.* This the people of God must especially pray for to be freed from the power of sinne. But oh! the greatest part of this world haue no care to bee deliuered from this greatest euill: so they may be deliuered from trouble, danger, sicknesse, they thinke all is well with them, they are content to liue and dye so, yea to rot in their sinnes. As the children of *Israel* cryed vnto *Mo-*  
ses,

jes, Tolle Serpentes, went to haue the fiery Serpents removed, being well enough pleased to retaine their sins, so they were rid of the Serpents. So doe the men of this world desire to be rid of the Serpents, worldly griefes and wants, annoyances, sicknesse, lamenesse, vnsustainable weather, and such like, but no care to be rid of the greatest euill of sinne.

The third thing is an Interrogation, by way of demand. *What be the euills of sinne, which we here pray to be deliuered from?* Quest. 3

I answer in generall, we pray to be deliuered from all sinne, so it comes in vnrestrained: *Lord deliuer vs from euill: that is, from all euill.* So that we pray to be deliuered from euery euill way, as *Dauid, Psal. 119. 101. I haue refrained my feet from euery euill way, that I might keepe thy commandments,* So the Apostles exhortation is, *Let vs cleanse our selues from all filibiness of the flesh and spirit, perfecting sanctification in the feare of the Lord.* It is the common corruption of the world, that they bee carefull to auoyd some sinnes, and not others. Like *Jerobam*, who tooke away the Images of *Baal*, and yet departed not from the sinnes of *Jeroboam*. So it is with many of vs, we can be contented to take away the Images of *Baal*, to be afraid of some grosse and grieuous sinnes, such as Murther, Theft, high Treason, &c. and yet they will continue in a number of other sinnes vnrepented of. But we must flie from all sinne, as much as may be. If a Theefe haue found one hole in a house, at that one hole, he may carry out all the wealth and treasure of that house. So if the Diuell finde but one hole in our hearts, one close sinne we are addicted to, at that one hole hee will rob vs, and carry out all our treasure, leaue vs neuer a good grace to stand by vs at the day of death; A theefe,

Thus much in generall.

Secondly, we pray particularly to be deliuered from three wicked euills; First, *From the euill of a wicked heart,* In particular, 1



Heb. 3. 12.

Prou. 4. 23.

*heart*, because it is the fountaine that all our actions come from; for which cause the Apostles exhortation is, *Hebr. 3. 12. Brethren take heed, lest there be in any of you an euill heart, to depart away from the lining God. And the wise mans counsell is, Prou. 4. 23. Keepe thy heart with all diligence, for from thence commeth life.* If a man would haue good water about his house, he must especially look vnto the cleansing of his Springs, for though he cleanse his Pipes and Conduites, yet if his Springs bee foule and muddy, he is neuer the better. So because the heart is the Fountaine and Spring of all euill, wee must especially looke to that.

2

1 Cor. 10. 32.

2 Cor. 9. 15.

The second kind of euils which we pray against are *offensiuē euils*, scandalous to our holy profession, such as doe not onely bring disgrace vpon our selues, but in some sort also cast disgrace vpon the Lord himselfe. Which is contrary to that rule of the Apostle, *1 Cor. 10. 32. Giue no offence neither to the Iewes nor to the Gentiles, nor to the Church of God: euen as I please all men in all things, &c.* So Paul saith, *2 Cor. 9. 15. For it were better for me to dye, then that any man should make my reioycing vaine;* So it should be with vs, rather to die a thousand deaths, then to loose our reioycing, bring any dishonour vnto God, or staine our holy profession, and the Gospell.

Thirdly, *We pray against the euill of our owne Nature*, that is, against those sinnes we are most prone, and inclined to, for euery one hath some speciall sinne which haunts his nature about the rest. Now therefore wee pray vnto God that he would deliuer and keep vs from the speciall sinnes which our nature is prone and inclined vnto: As the Drunkard from his owne drunkenesse, the Lier from his deceit, the corrupt man from his vncleannesse, &c. *Dauid* he prayes (to this purpose) *to be deliuered from his iniquity.* It cannot be somewhat easie to keepe vs from our owne sinnes, such as our nature is most inclined vnto, herein a man may make



make trueſt tryall of himſelte. And as this muſt be the continuall care of a Chriſtian, ſo eſpecially now when the bleſſings of God lie before vs, and we be ready to gather that which the good hand of GOD hath provided for vs, O then pray vnto God that wee bee kept from euill, from the euill of ſinne that he doe not take away his bleſſings, or hide his countenance from vs: as *Moses* was deſired to couer the ſhining brightneſſe of his face. But intreat wee the Lord to come into his Vineyard, to enter vpon his bleſſings, and to inioy the fruit of our labours: and ſo to guide vs continually by the hand of his good providence: *As we may not be led vnto temptation, but be deliuered from euill.* And that for theſe reaſons.

- 1 *For thine is the Kingdome,*
  - 2 *The Power*
  - 3 *And the glory for euer.*
- Amen.*

Having thus ſpoken of the Petitions, both which concerne Gods glory, and our owne good: whereby Chriſt hath taught vs to make our Requests regular, whatſoeuer we aſke, demaunding it according to Gods <sup>1 Iohn 5. 4.</sup> will, with aſſurance to receiue it: as we haue it, 1 Iohn 5. 4. He now at laſt brings vs vnto a view of thoſe reaſons, whereby we may ſtrengthen and backe our Petitions, that we may be aſſured not to looſe what wee pray for. Seed as we know may periſh two wayes.

- 1 *If it be not good.*
- 2 *If the ground be naught.*

For though the ſeed be good: yet if the ground bee not anſwerable, it will come to nothing. But it is not ſo with the ſeed of Prayer, for the ground that it is ſowed in, is the eares and boſome of God. Therefore howſoeuer it may periſh in reſpect the ſeede is not good, yet it can neuer miſcarry, becauſe the ground is good, but the LORD will make it proſper and returne it with a bleſſing and increaſe.

Therefore let vs hold our selues to the rule of *Christ*, and then we need not to doubt, but to haue a blessing if wee seeke for it; and be not wanting to our selues, the Lord will not be wanting vnto vs, as you haue heard.

Now for the conclusion, it containes two things.

- 1 *Certaine reasons to inforce the Petitions, Thine is the Kingdome, Power, and Glory.*
- 2 *A reflection or reiteration of our desires in the last words, Amen, which is as much as to say, Lord, let it be so.*

1  
*Quest.*  
*Ans.*

Children cry-  
ing.

*Luke 18. 5, 6.*

First, for the reasons, we must consider, why our Sauiour *Christ* annexeth these, and doth propound Petitions without inforcing reasons? This was to shew with what earnestnesse, and excellent feruent intention, wee must pray to God, not slightly and coldly, but pressing him with arguments, being serious to obtaine what we pray for. But how doe many of vs pray, indeed it is with such deadnesse, and coldnesse, as if we did not greatly care whether our requests be granted or not. Now to correct & mend this fault, our Sauiour shewes we must be serious and earnest in our suits. *Dauid* sayes, *My voyce came to God when I cryed, My voyce came to God, and he heard me.* Children be earnest when they craue, but when they cry, they are so importunate, that they will haue no nay. So we that be the children of God, must not onely craue of God, but cry also, and be so importunate, that nothing can quiet vs till we haue our requests granted, and the blessing we seeke for. This our Sauiour shewes by the importunity of a friend, suing at midnight, (an vnseasonable time) who beates, and knockes, and calls, and will not rest vntill he haue the three loaves that he came for. As also by the widdowes importunity and preuailing with the vniust Iudge: which shewes, that the greater and more it is, the more acceptable our Prayers are, and the likelier to speed.

Saint

Saint Paul wills vs to strue by prayers with God: meaning, that as *Jacob* stroue, wept, and wrastled with the Angell, and would not let him goe without a blessing; So should we strue with God by prayer, in a holy reuerence, and say as he said, *Lord I will not let thee go* Gen. 32.25. Heb. 12.4. *unlesse thou blesse me, unlesse thou shew mercy vpon me, and grant me my desire;* and then, no doubt, keeping the right course which Christ hath set downe, we shall preuaile with our God. But oh! how are wee to seeke in this, how poorely come we forward in grace, as hauing no life in vs? as though we suspected that God were not able to grant our requests? or else the immoderate cares of this world choake vp our desires: or the foolish interposition of vaine thoughts and wanton motions hinder our zeale and deuotion. So that by our Sauiours reasons, we must learne to quicken our selues, to be more serious in our prayers, considering God will haue it so, and delighteth in importunity, therefore shewing vs vnderstandable reasons to incite vs to pray.

Secondly, we must consider, *What kind of reasons they be which Christ annexeth here?* They be all reasons taken 2 *from without vs, and not one of them found within vs:* which was to shew, that nothing of the world is within vs, (no not in the very best of vs) that might moue or incline the Lord to shew mercy and fauour vnto vs: no such dignity or merit, whereby we may procure fauour or thinke to be heard and speed at the hands of God: seeing whatsoeuer inclines God to heare and pittie vs, is wholly in himselfe. As *Dauid* shewes in that prayer of the Church, *Psal. 44.4.* *Thou art my King, oh God, command deliuerances for Jacob; through thee will we push down our enemies, through thy Name will we tread them under that rise up against vs.* So *Psal. 143.11.* *Hee* Psal. 44.4. Psal. 143.11. *begges quickning from God for his Names sake, &c.* And *Daniel 9.18.* *(saith he) I Ve doe not present our supplications before thee for our owne righteousnesses, but for thy great mercies.* Dan 9.18.

Isa. 48. 11.

So hee himselfe by the Prophet speaks in another place: *I doe not these things unto you for your sakes, O house of Israel! but for my holy Names sake, &c.* Thus when we would obtaine any good thing from the Lord, we must learne to goe out of our selues, and to raise all the matter of our hope and speeding from the Lord, for his own sake, out of his meere goodnesse and mercy.

3  
The reasons  
are forcible.

Thirdly, we are hence to consider with our selues, *that the reasons be fit and forcible*, whereby our Saviour Christ, secretly answers three doubts concerning prayer, which might be discouraging impediments, to hinder vs not to speed, when we pray.

I

Matth. 10. 20.

First, *When the party to whom we pray, hath no authority to grant it.* This was seene when the Mother of Zebedees sonnes came vnto Christ, desiring a request of him, that her two sonnes might sit, *the one at his right hand, the other at his left hand, in his Kingdome, vnto which Christs answer was; first, in generall, I see know not what ye aske, &c.* and then he tels her, *But to sit on my right hand and on my left, is not mine to giue, but it shall be giuen to them, for whom it is prepared of my Father.* Here she petitioned amisse, in such sort as came meereley from affection and fauour to her children, this is one impediment, suing vnto one who hath no authority to grant, at least in that thing.

2

Isa. 3. 7.

Secondly, *When though the party hath authority, yet hee hath not power and ability to doe it.* As in that desolation of Iudea, prophesied of, *Isa. 3. 7. Where some should come and hang vpon helpleffe helpers: this answer (he shewes) they make. In that day shall he sweare, saying, I will not be an healer, for in my house is neither bread nor cloathing, make me not a ruler of the people.* So *Mat. 17. 16.* We read a complaint made vnto Christ by a certaine man whose sonne being lunaticke and brought to his Disciples, they could not cure: this is also a discouragement, if wee doubt of the parties ability to helpe.

3

Thirdly, when though the party wee come to hath both

both authority and ability: yet is unwilling to grant, as we see in churlish *Nabal* towards *David*, Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and giue it vnto men, whom I know not whence they be? these be the three impediments which if they possesse one throughly with a preiudice, may hinder prayer: either not to be, or if done, yet not to speed Now, our Saniour *Christ* remoueth all these, shewing; 1 That the Lord hath authority to doe it, because the Kingdome is his.

2 The Lord hath ability, because his is the power.

3 Hath willingnesse to doe it, because all the glory and honour of it shall be his owne.

And thus by these three reasons, our Saniour hath cleared and remoued all these rubbes in the way, which might make vs doubt not to obtaine at the hands of God what we pray for.

Concerning the first reason, taken from Gods authority, (For thine is the Kingdome) we obserue, that The Sovereignty and free disposition of all things is in the hands of God: So as we may well pray, Lord thou mayst giue vs Heauen, pardon of sinnes, daily bread, all that we need and pray for. Because, Thine is the Kingdome: thou hast the free and intire Dominion of all things, and thou (as Sovereigne Lord) maist dispose of them, & dispence them at thine owne will. So *Dauid* saith, Thine, O Lord, is greatnesse, and power, and victory and praise: for all that is in heauen, or in earth, is thine: both riches and honour come of thee, and thou raignest ouer all, &c. All other things are tyed to lawes and rules; a man in his family may not take the childrens bread and giue it vnto the dogs. Yea; a King that will rule in his owne Kingdome, hath his power limited and confined of God; for it is mentioned as a note of an euill King, 1 Sam. 8. 14. That hee shall take their fields and vineyards, and best Oliue trees, and giue them to his seruants; But God hath an illimited power and vnrestrained, so as he may dispose of all things

at

at his pleasure : being therefore sure that we can aske for nothing which he hath not authority to giue vs.

Nay, this reason, if it be well weighed, hath a further force in it, Namely, because *the Kingdome is thine*. So, O Lord, it belongs vnto thee, and is much for thy honour, to giue vs all these blessings and graces that wee pray daily for. For we all know that it belongs vnto a king to prouide for the comfortable and good estate of his owne subiects and seruants. And therefore *Salomons* kingdome and government (amongst other things) was so renowned for this, because he so royally and richly prouided for his subiects, that *stier was nothing worth in his dayes*. So seeing God is our King, it belongs to his care, to furnish and store vs with all graces needfull. Thus holy *Dauids* practise was to fetch all his wants out of Gods store-house, as *Psal. 5. 2. Hearken vnto the voyce of my cry, my King, and my God, for vnto thee will I pray*. The reason of this his dependance vpon God, hee shewes, *Psal. 74. 12. For God is my King of old, working saluation in the midst of the earth*. Thus also it is Gods honour to furnish his owne subiects and seruants, with all manner of blessings and graces necessary. The vses briefly are two.

*Salomons* provision.

*Psal. 5. 2.*

*Psal. 74. 12.*

Use 1.

First, seeing the Kingdome is Gods, whatsoever thy selfe or thy estate be, though neuer so vnworthy or vnfit, be not distrustfull, discouraged, doe not dispaire, because the kingdome is the Lords, that is, *Hee hath the free and absolute disposing of all, to distribute, and giue away at his pleasure, vnto whom he will, and when he will*. Therefore yet a while, pray still, be patient, and waite his leisure, for he will come to thy comfort in the best time.

Use 2.

Secondly, seeing the kingdome is the Lords, neuer grudge at the good estate of another : because the Lord is onely wise, yea, infinite in wisdom to dispose of all things as hee list. *It is not lawfull for me to doe with my owne as I list* : So let vs be contented with his good will and pleasure, hee who hath least hath more then

*Matth. 20. 15.*



then he deserueth: see what *Jacob* sayes, *Gen. 32. 10. Gen. 31. 10.*  
*I am not worthy of the least of thy mercies.* So when *old Eli*  
 was threatned with the destruction of his house, for  
 the transgressions of his sonnes: his reply is, *It is the Lords will.*  
*Lord, let him doe what seemeth him good.* And *David* *Psalm 71. 39.*  
 39. saith, *I was dumbe, I opened not my mouth, because*  
*thou didst it.*

The second reason is taken from *The power of God*; 2. Reason.  
 that is, the strength and abilitie to doe all whatsoever  
 we pray for or need, is Gods. Earthly Kings many times  
 want power, though they be willing to helpe their sub-  
 iects and seruants; as when the poore woman cryed  
 out to the King of *Israel* (in a great distresse of hunger)  
*Helpe my Lord, O King!* He answered: *Seeing the Lord*  
*doth not succour thee, how should I helpe thee?* Thus we ma-  
 ny times want power, but there is no want of Power  
 and ability with God, seeing out of the rich store-house  
 of his abundant plenty, hee is able to supply what wee  
 stand in need of: As the Apostle speaks, *1. Thim. 3. 12.*  
*to him therefore that is able to do exceeding abundantly above*  
*all that we either are able to aske or thinke, be all glory for*  
*ever.* Thus it is a good thing for euery man to be per-  
 suaded of this, that we can aske nothing at the hands  
 of God, but he can giue it. Whereupon the *Lep*er, and  
 so the Centurion, both come to Christ with this speech, *Mat. 8. 3.*  
*Lord if thou wilt, thou canst make me cleane.* And *2. Cor. 9. 3.*  
 8. He shewes this much, *That God is able to make all*  
*grace abound in them, &c.* *Peter* (we reade) so long as he  
 carried his eye to Christ, he was able to walke vpon the  
 waues of the Sea. But when he lookt away from Christ,  
 and cast his eyes vpon the Windes and Billowes, by and  
 by he began to sinke. So is it with vs in this world, as  
 long as we can cast our care vpon the power of God, so  
 long we may be vpheld in all temptations and troubles:  
 as a man standing on the top of a high Tower, is safe so  
 long as he lookes vp, but looking downwards, is ready  
 to fall. So it is with vs, when we doe not looke vnto  
 Heauen,

Heauen, but looke on feares and other things downe-wards, we by and by are in danger of drowning. It is a good thing therefore euer to looke vnto the power of God, considering that what is impossible to man, is possible with God, with whom all things are possible.

3. Reason.

The third reason is taken from the glory of God, *For shine is the glory for euer and euer.* That is to say, Lord it is thy glory and honour to doe these things that wee pray for, and though not for our sakes, yet Lord doe it for thine owne honour and names sake, which is aboue all things a strong motiue, there being nothing which more moues, and preuailes with him, then his owne glory. The glory of God, is as it were the eye of God, his tenderest part, yea, such a part, as he will not haue touched: as *Isaiah* speakes thereof. *My glory will I not giue to another, (saith the Lord.)* So though nothing in the world be in vs, and we haue no merit, being to fall into the dust, yet this is sure that the Lord will thinke vpon vs, as *Dauid* speakes, *Psal. 40. 17. But I am poore and needy, yet the Lord thinketh on me, &c.* he will thinke on what soeuer concerns his owne glory and honour. Consider we then what a great mercy this is vnto vs, that the Lord hath lapt and folded vp our good in his glory. As the Iuic is so wrapt about a tree, that it cannot be fel'd, but we must fell the tree also: so is the glory of God infolded and wrapt in our good, that they both goe together.

These things considered, let vs strue in our prayers, with humblenesse, confession, shame, importunitie, giuing all to God, and emptying our selues of all good things in our selues. So *Abraham* speakes vnto God, *I haue presumed, that am but dust and ashes to speake vnto the Lord.* So he sayes, *Isa. 40. 17. All Nations before him are as nothing, and they are counted so him lesse then nothing, and vanity.*

Thus must wee come downe all and be abashed in our owne sight, referring our selues in prayer to the good

*Psal. 40. 17.*

*Isa. 40. 17.*

*Gen. 18.*

*Isa. 40. 17.*

for ever and ever,

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good will of God, vsing strong Arguments, and much  
Patience in Humility.

*Amen.*

This last word containes a reflection or inference of our desires. Some learned men take it for an assent of faith, but though in Positions and Propositions, it be so, yet in prayer it is alwayes vsed as a roote of reflection, *Amen, Good Lord let it be so.* Which shewes that there must be great attention in our Prayers, the mind must be seriously fixed vpon that we speake for to the Lord, without straying and wandring thoughts. It is an opinion of the Papists, that if a man haue a generall intent to pray, it is no sinne to entertaine wandring cogitations, so that a man may goe on with his beades, and finish vp the number of his dotish sayings for all his businesse. As they that haue a iourney to *London*, if they put *London* to themselves on the way, need neuer thinke on *London*, for euery step the horse takes, sets him forwards. But our Sauour Christ here shewes the flat contrary, that we must finish vp our prayers, with the same attention, earnestnesse, and seruency, with which they were begun, all wandring thoughts being expelled. For so long and no longer we pray, then our minde is eleuated and lifted vp vnto the Lord.

Saint *Augustine* sayes well to this purpose; who intends to speake to one in a serious matter, and then turnes his talke to another? who will haue a suit to a Iudge, begin to propose the matter, and then turne his speech to his friend standing by? who can suffer this? who can endure it? much more then when wee come to GOD in prayer, ought we to haue our thoughts set, and mindes prepared to be attentue vnto that which is said: like Holy *Dauid*: to bee able to say, *My heart is fixed, O LORD, My heart is fixed: awake my glory, &c.* that we may not appeare before  
the

Speech turning.

*Amen.*

the Lord: with flat, dead, heavy spirits, and wandering  
 thoughts: but with rauished hearts and mindes se-  
 rious, thirsty, earnest, attentiuē, longing for the  
 things prayed for; We may alwayes conclude  
 our prayers comfortably, to our euerla-  
 sting reioycing, to cry, Euen so Lord;  
*Amen, Amen, Amen.*

*Veni etiam Domine Iesu.*

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*Ff N f s.*

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